THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME V. NEW YORK, THURSDAY, DECEMBER 22, 1853. NUMBER 264.

OUR SPECIAL CONTRIBUTORS.

[The following persons are engaged as special contributors to the columns of *The Independent*: Rev. G. B. CHEEVER, D.D., (C), Rev. H. W. BEECHER (T), and Mrs. H. B. STOWE.]

THE LIFE AND TIMES OF JOHN CALVIN. Translated from the German of Paul Henry, D.D. By Henry Stebbing, D.D. In two volumes. New York: Carter & Brothers.

This is a most valuable work. It is characterized by erudition and industry, impartiality and thoroughness. It is not a eulogium, but a fair and careful history, and the perusal of it intends "not to make the reader think more highly than ever of the great Reformer. Dr. Henry's work embodies a full analysis of Calvin's Institutes, and extended notices of his other productions. The history of the times is full of interest, and includes important notices of the other Reformers in that thrilling and eventful period. We observe on page 68, of the first volume, a note from the historian Schlosser, whether inserted by the author or his translator we cannot tell, but embodying a false statement in regard to Beza, namely, that Beza gave his adhesion to King Henry of France changing his religion and becoming a Roman Catholic. The falsehood of this statement has been recently brought to light by the discovery of a letter from Beza himself to the King.

Schlosser, the German historian, had affirmed that from motives of policy Beza gave his approbation of the step taken by the king in abjuring the Protestant faith, and turning Romanist, renouncing his religion for a crown. Schlosser affirmed that this step was right on grounds of expediency, and that Beza had sufficient judgment himself to regard and declare it just. In the life of Calvin the reader is referred to Schlosser's Life of Beza for these assertions, which at the same time are uncontradicted by Henry. "It is a pity that Beza's own letter could not have been appended to this chapter in this valuable work!

The letter was discovered by Professor Jules Bonnet, in the Library at Geneva, among the manuscripts. Bonnet is a Protestant, formerly in the College of Nismes in France, but turned out of office some years ago for speaking the obnoxious truth concerning Luther, which the Romanists consider capital, whether in historical tomes or Primer-land in the school-books in America. If they could have expurgated Bonnet's mind, of uttering the truth from that and dictating and dashing it at their pleasure, as they *have* permitted it on the whole school books in the city of New York, that would probably have quite satisfied them; but that was impossible, and so they turned him out of office. Here in this country, finding ourselves sufficiently shining to it their darkening and obliterating task, they were content with having the leaves dashed over from out of the second books; there in France, they blackened and tore away the truth telling Professor, all the same, so that Luther's character be not presented in its true light.

Professor Bonnet is said to be now preparing Calvin's Letters for publication. The known frank-hearted and evangelical piety of Beza made Bonnet suspect that there must be something wrong in Schlosser's representation in regard to this. Accordingly he set himself to search out the discovery of a very important letter from Beza to King Henry, written apparently at the very time when the king was balancing between the Romish and the Protestant Church, being made to balance and at length decide, by the weight of a crown thrown into the scale of Romanism, all of subsequently proved much heavier than any sentiment of piety or truth in the king's conscience. The Protestant scale kicked the beam, and the king with the crown landed in Romanism.

A portion of Beza's newly discovered letter was published "not very long since in an interesting letter from the French Correspondent of the *Presbyterian*. It is there entitled, "A Letter written to Henry IV. by Theodore Beza, *to deter him from abjuring his faith*. It is compared with a letter of Beza at a later date, written to his friend Grynæus, in 1593, when he had learned the melancholy apostasy of the king from the Protestant Faith.

"It is with anguish and trouble," said he, "that I think on the fall of this prince, on whom so many hopes rested, and who has just reason to ruin not only the Church, God and angels [illegible]. Sense and reason agree with this, that having fallen in any of my duties to the king. I have addressed a long and serious letter to him, which came to have produced some impression on him, if the message arrived in time, through the thousand difficulties of the road." A letter found in the Church archives of Basle.)

The whole of Beza's newly discovered letter to Henry IV. is doubtless by this time published in European journals, though it has not yet fallen under our notice. The following passages presented by the correspondent of the *Presbyterian* are sufficient to prove the tenor of its contents:

"Know, sire, that in all your affairs, you must never have reason either to your state or your own person, that God and what you owe him may come into your thought before all things, and without any exception whatsoever, that you may refer to this end all your deliberations and resolutions; otherwise all that you build will be without a sure foundation, and if your counsel lean you in another way, believe that you are very ill-guided. Consider this matter seriously, for it is the only [illegible] many persons have their eyes set upon you, as being sent to them from God, order into yourself constantly, and, calling to mind the love of Him who has so greatly honored you hitherto, and who has destined you to cause his great name to shine throughout the world, withdraw yourself from the interests of your heart, to ask of him a truly broken and contrite spirit; that having obtained pardon of all wherein you are aware of having offended him, being, as you are, a man, he may not withdraw [illegible] and [illegible] as to do so reasonable for better to have been only a plain private person than a king or prince—say, to have never been born, than to live drawing on himself his condemnation; for short are, after he has received many favors from the Creator. Finally, sire, print true faith supported by so great promises as those which the Lord has made you experience which, by many trials, you will beg that it may please him by his very great grace, to finish his work in you, to the end that you may be, in all of the chosen instruments of God for the preservation of his [illegible] in spite of Rome, for establishment of pure France, not permitting that you perish in any manner whatsoever, turned aside from the right way by any power of the spirit of error, who set from a vain hope of advancing your affairs, or from apprehension of dangers; but that, on many occasions and [illegible] invariable in your duties to Him, and consequently toward the people whom he has intrusted to you."

As we have said above, and all that could be said to this purpose, not one word is forgotten, nor ever will forget that to very precious maxim, which [illegible] as we have heard, so expressly recommended to you by the late Queen, your mother, of immortal and blessed memory, in the counsels of her testament, namely, 'that God honors those who honor him.' Moreover, you have not forgotten, as we believe, that so excellent discourse which God put into your heart and into your mouth, in the midst of alarms, as it has been reported to us, namely, 'that it is by the will of God that I should reign, I shall reign, although there should be a determination to hinder me; and if it be not his will, it is likewise not my will; a saying worthy of a most Christian king, in name and in fact, such as it may be the will of God that you should observe he; for his own glory, and for the establishment of your France; your majesty also being mindful, if it please you, of the firmness of your Queen for true religion [illegible] to great necessity, small in power, but of very abject attachment to your service."

These letters are conclusive. They prove that Beza never could have sanctioned the vast and comprehensive mammonism and expediency

---

1853.

Piano and Music Establishment,
GRACE WATERS,
333 BROADWAY.
HALLET & CO'S celebrated Pianos, with
and circular scales, are acknowledged to be
The beautifully modulated tone and the
Pianos, which render them adapted to all cli-
pect them as the best Pianos in the world.

The Æolian Patent.
& Co. are the owners of this much-admired
ves to the Pianos the beautiful tones of
needless to add that being the owners of the
supply the public with Æolian Pianos, at
y other house.

Melodeons.
SMITH'S celebrated Melodeons are tuned, the
ed, the harmony being as good in the remote
the common—the only Melodeons so tuned
ivable to the best, in correct imitation of which
the New York Musical Review, of October.

Guitars.
brated Guitars, and all kinds of Musical In-

PIANO-FORTES
VIS & CO., of Boston, the celebrated manu-
Piano-Fortes, with and without the Æolian
to offer to the public a first class article,
ments, as well as the most reasonable
ity. Have made arrangement with T.
Berry, to keep a large and full assort-
, with and without the Æolian attachment,
supply of second-hand Pianos constantly on
from $50 to $150. Also, a few Gilbert's
Gilbert's Boudoir Pianos, in small size,
ly adapted for Steamboats and Saloons. All the
Pianos supplied on
Dealers supplied on
PIANOS TO LET.
ired for Pianos, new or second-hand.
to extensive public and private use, and
ments, and to whom the Subscriber refers.
or Music supplied on moderate terms.
T. S. BERRY, 297 Broadway.

PIANO FORTES
PERIOR FINISH AND TONE.—The under-
ave now on hand a large assortment of PIANOS,
ERIOR FINISH AND TONE, all warranted of
ality, and to be sold at the lowest prices. Also,
ES, of 7 octaves, made in the very best manner
ed durability of workmanship, and long
ed Instruments of the same quality at lower
ders are invited to call before purchasing
ent will be cheerfully exhibited to them.
J. & C. PARMELEE, 114 Third Avenue,
Corner of Fourteenth-street, N. Y.

PIANO-FORTES,
WAY—HALLET, DAVIS & CO'S (Boston)
ed Instruments, with and without the Æolian
A. W. LADD & CO.'S well-known, and
of new and second hand Piano-Fortes, of various
low prices. Pianos to let.
LINCOLN & THOMPSON
No. 427 Broadway, corner of Walker-street.

PATENT IMPROVED MELODEONS
FERED BY C. H. PEASLEE & CO., BUFFALO, N. Y.
are willing to purchase either at wholesale or
to examine three instruments. Depot at the
sale of Cabinet-ware, Pianos, &c., No. 265
New York.

ON, RICHARDSON & CO.,
BROADWAY, NEW YORK,
Blackstone-street, Boston
RING AND VENTILATING
MNEY BOILERS.
BOLD'S HAIR BRIZE SPIRAL FURNACE,
approved and patented, is adapted to all classes
of buildings.
Also subjected for the past five years to the
local tests, this Furnace is now most favorably
ed throughout the country. It combines
ll possess advantages worthy the attention of
ers, viz: Cheap Ventilating Furnace—is a per-
durable, not liable to crack or burn out—is
equally adapted for Anthracite, Bituminous
and is particularly approved for the quality, of
and—special provision being made for the
amount of moderately warmed pure air, or
the effect of coolness with red hot iron.
An IMPROVED PORTABLE FURNACE,
ing of the kind ever before offered—simple
ble, cheap—is equal to form, or effect in operation, and
Being entirely of cast iron, the red hot fluid
ion is perfectly durable, and not liable to
and cannot waste, which has ever been the
portable furnaces.
CLARK'S VENTILATING SCHOOL
lately commended to the attention of Trustees
others in want of apparatus for the roughly
and economical warming and ventilating of
ARENT VENTILATORS of all sizes, and
ds in every variety. A complete assort-
Grates, Dishes, and Registers, and,
of THE METROPOLITAN COOKING
of superior article, embracing all the requisites
ishing beauty, utility, durability and econ-
efficiency in operation.
ware stored.
MIRROR MARBLE AND NEW YORK
MANTELS, unrivalled in variety and
ities having our apparatus in use in all parts
with excellent directions for setting the fur-
ntilating—necessary only warning may be given
and private buildings, may be gratuitously
ation at the office of our warehouse, 240-294.

LS! BELLS! BELLS!
BELLS manufacture and keep constantly on
of Church, Factory, Steamboat, Ferry, Lo-
House and Plantation BELLS
the patent iron yokes with mouse-nose arms,
ed around the bell, and the bell hung in the
is desirable after a Bell has been in use a few
be added in a new way to prevent the clapper
Bell, thereby noticing the same, and pre-
ured from the best stock and are cast in iron
Foundry three years first used and are found
efficiency. We give a written warranty for
ears within one year by reason of unsound-
ing, or breakage from any cause except
ion, and should any Bell prove defective
ce, we will cause the same to be recast, or
ish another in its place, free of charge.
Nearly nine thousand bells have been
these Foundry, which is the best evidence in
We have for sale at New York and other Manufac-
various Fairs "the best Bells for sonor-
ity" we have seen. We also keep on hand
or CHIMES, and can refer to those furnished
ity within a few miles of the Boston River,
Mississippi River, and to the Establishment of the kind in the United States,
Department of Bells, owned can be filled
ch. We invite all to refer to Bells in any of the
taken in exchange for new ones. Levels,
constantly on hand.
A. MENEELY'S SONS,
West Troy, N. Y.

LS! BELLS! BELLS!
ES, FACTORIES, STEAMBOATS, *Steel-plates, Locomotives and Hose Carriages.*
TORY BELL FOUNDRY
are now prepared to cast Bells from 20 to
are warranted not only equal but *superior in*
workmanship, tone, and durability, to any
ne or the country. They attach a suitable
ach iron frame and wheel, with an improved
complete in all the parts
ng bells are invited to call and test the tone
r purchasing. All sizes from 20 to 4,000 lbs.
hand at the Agency at the Agency, 65 Cedar-st.,
New York.
to the subscribers, Troy, Rensselaer county
ch prompt attention.
JONES & HUTCHINS.
Troy, Sept. 1, 1853. 20-1y
ntinued, G. W.

NT MIRROR MANTELS.
would call the attention of builders north
to a new and beautiful style of MANTELS
in halls and parlors, which the price is now so
as to place them within the reach of
URNACES put up in churches and other pub
Also, for sale, the improved Low-down
system of ventilation, first tested in connec-
, operating at all times a wholesome air-
ing and the entire comfort of the audience,
ed to the ventilating of halls, churches,
as used by some of the finest steamers afloat
ORGE WALKER, 261 Lexington-street,
Near Broadway.

ARMS AND BUILDING LOTS.
AND DOLLARS' WORTH of fine Farms
g Lots in and near the healthy and de-
Village of Hempstead, Queens county,
Long Island Railroad. The farms contain
Acres each, and are well calculated for profitable
rdening purposes, at prices from $25 to $50 per
ce, with proper conveyance as much as
ssible of New York; Scheduler, consisting of
Farms, of 10 acres each, and 5 Farms, of 20
each, or a Farm of from 20 to 70 acres. The
nitted village of Rockville, adjoining Lake-
is much admired lake for bathing, and
ats have been made. A new church has just
, many private dwellings have been, and others
rected, and a large Seminary for both sexes
ed Farms, which are to be distributed on the
TERMS, &c., apply at the
LES WOOD, 258 BROADWAY, New York,
pamphlets can be had gratis. 278-261

HARDY PASSION FLOWER.
N. *Col. Colony Nurseries, Ogdensburgh, Mass.*,
received from France a variety of Passion flowers
ves perfectly hardy in the Northern and
wing stood the winter here without any pro-
and in the Isle City to all blooms. It is
ignants in combination, massive shoots
to a single season, and are continued to be soon
ots. Its rich delicate foliage, and curious
, which are delightfully perfumed, appear
ed for novelty and beauty. The very sizable
Passion Flower in the arrangement of its
of a cross, and this is the reason, have sug-
following association rendering it a very suitable
ship:
Jesus Our Holier Teach.
hardy rambling Vine suitable for the piazza,
$1 one dozen—to any nursery or garden.
ected seeds, 244 Irish by, good plants, $2
scriptive Catalogue, embracing every plant
in the Garden, Greenhouse, Nursery, or
grail—on application, and post paid, on re-
paid to New York. 264 3st

SEWING MACHINES.
INGS, now justly admitted to be superior to
se, are offered to the public at prices which
of the merit of which, for simplicity, dura-
and certainty with which they are op-
knowledged to be unrivaled. It is no injus-
to the inventor to say, that these machines re-
e Machine overcome, full and effectually,
ious make to Machine Sewing, and pos-
ssess the interesting beauty and perfec-
beyond comparison everything before pro-
and fully explain their merits, sent on re-
$150. Descriptive pamphlets sent on request.
GROVER, BAKER & CO.,
495 Broadway, New York.
Haymarket Square, Boston.
45 South Fourth-street, Philadelphia.

Y MENAGERIE AND MUSEUM,
237 BROADWAY.
the Season, with the most superb collec-
ever exhibited in New
HEARS in addition to the dens of his Tri-
ay, 2. Send in P.M. Also to be seen, with-
the real Leviathan
ine, with two of their Children.
n from 11 A.M. to 1 P.M., from 2 to 4, and
m. the wonderful feats of Mr. & Mrs. ELLIS, the
of Ireland.
A.M. to 10, P.M. Admission 25 cents; Chil-
of price. 263 3st

GAS! GAS! GAS!
MANUFACTURING DEPOT FOR GAS FIXTURES,
ERS, &c. &c., is at ARCHER, WARNER &
WAY. For beauty of design, workmanship and
they are not equalled, it is presumed, in
287 3st

HATS AND CAPS,
Summer Fashions, made of the best mate-
our own supervision.
worth the money, will find what they want
LEASE, corner of Pearl and Chatham
Chatham corner. 297-1y

UNION FURNITURE, &C
OBLETS, TANKARDS AND PLATES
al Fonts and Collection Plates; together
ssortment of Housekeeping BRITANNIA
ufactured and for sale at 6 Barling Slip.
LUCIUS HART.

THE USE OF SOUND BIBLE!

We found learning, I mean such acknowledged as relates to useful and substantial things, as having in universal parts mutually sustaining and illustrating one another—that kind of learning which is not only not adverse to, but is even friendly to, and a handmaid of, religion, as far, at least, as it is concerned upon the right use of the Bible. Of this kind of learning, moreover, were eminently the Reformers. In the art of interpretation as from the attentive study of philosophy—the one seeks for profitable result, whatsoever other tends to nothing further than intellectual ingenious pastime; this one is a task for men, and the other a toy for children. Literary curiosities it is plainly enough not to be despised, but they are to be wholly beyond the reach of the Christian, not to be sought after, and when found to be treated as they deserve. The contrast between the present and the past, thus briefly sketched, is very broad. The causes which have combined to produce the change are not worthy of the Romanists of the present, in some small bearing and in the loftiness of its assumptions, bears little if any resemblance to that of the years since. Emmanuel, with a holy zeal, which not wildly overleaps the due bounds, is clear because he sees clearly. O'Connell was the man of the people's blood, and that prelate objects to be, in every sense, the man of Ireland. The immense immigration of Irish has given quite a Catholic color to many large centres of population in England, and more than a million English Catholicism, in several English towns and districts there are now to be found more Irish than the entire population of Irish cities, saving Dublin, perhaps Cork.

But with these political changes, and not wholly growing out of them, there has been what Catholics deem a religious revival. There is now no pruning of the religious literature of the Catholics, and care to cut claims, to qualify as mere representations and exaggerations tenets and practices held to be particularly distinctive by Protestants. Many worship has been revived and introduced, and there is evidently a rapidly advancing state of Romanistic usage. Where the work itself permits before the fathers of the Many Faith.

It is a fact, both of painful and practical interest, that the Protestant Church as by law established, even while crying No Popery, has participated in this movement toward Mariolatry. The so-called "Anglo-Catholics" and "sound churchmen," soon became captivated by this Catholic image and idea. A passionate desire for the honor of the mother of Jesus took possession of the Oxford Tractarians, and was exhibited in prose and rhyme, and embodied in plaster-casts and in sculptured stones. Thus one of them gave utterance to odes to the Virgin in which were lines such as these:

"Ave Maria! Mother blessed!
To whom caressing and caressed,
Clings the Eternal Child."

"Ave Maria! Thou whose name
All but adoring lore might claim,
Yet may we reach thy shrine."

Another of these Anglo-Catholics thus interprets the sentiments of simple Mary-worshippers:

"Love of Mary was to them
As the very outer hem
Of the Savior's priestly vest,
Which they timorously pressed;
And whereby a simple soul
Might, for faith's sake, be made whole."

And this new and strange thing in Protestant churchmen was not all to her new and strange.

Standing in canopied niches the Mary image set up before the Reformation in the churches of the Establishment may yet be seen. There they have stood, unnoted and unregarded, save by the antiquary and ecclesiologist; glances of one of these present to the writer and near at hand, having inferred the date from its character and surroundings,—pass to another church not far distant, and one of the most important in England. Look at its porch; *that* is not of the middle ages; the barbarous mixture of Gothic and Classic in the structure attests the Stuart period. Niched in this porch is a time-worn and blackened Virgin and Child;—it was set up by the Anglo Catholic saint and martyr Laud, in the hey-day of his power. Yes, Mary-worship and "sound church principles" are revived together. Almost within sight of the blackened Virgin and Child of Laud is a new Gothic gateway to a great "Protestant" collegiate establishment. This of course has its niches, and they are not untenanted; in them are patron saints, and pre-eminently the Virgin and Child, new from the chisel, and an outward and visible sign of predominating Anglo-Catholicism and of its tendencies.

In this way Anglo-Catholicism has helped Romanism while approximating toward the adoption of all Roman doctrine; and, undoubtedly, a great impulse has been given to the revival amongst the English Catholics by the secedence from the English Church. There have been more papal than the Pope, and by liberality of views, and practices, and claims have been pressed and carried out to their utmost results by the most rigorous Catholic priest. If a parliamentary Catholic priest, Cahill, has preached outthreatening and slaughter against Protestant England, and exulted in the thought that every man, woman and child in France would delight to plunge the dagger into English hearts,—if the Irish priest did this, more decorous and polished writers, gentlemen trained in the English Church, had insisted that it was the right and the duty of the true church to persecute even to extermination, and that toleration was nati-Catholic and intolerable.

Reversing the usual practice, I add here the text which has suggested this homily, and which of itself marks the differences between Romanism in England thirty years since as contrasted with the present. It is an advertisement which has repeatedly appeared in the *Tablet*, Catholic newspaper:

"Our Lady or Grace of Acton.—Our Lady of Grace of Acton has a school for 500 poor children, but she has no funds for either school or teachers. Our Lady of Grace of Acton has a priest and a cure of 1,500 souls, chiefly poor laboring people, which dispersed through the villages of Acton, Ealing, Turnham green, Chiswick, Sutton, and part of Brentford; but she has neither church nor room for people nor rectory for her priest. Our Lady of Grace of Acton sits in her poor damp cellar weeping. Such the sole shelter she has for herself, her children, her people, her priest—aye, even for the glorious presence of her God. Oh! who can enjoy in his palatial villa—who can look on nothing for our Lady of Grace of Acton, noble and rich ladies and gentlemen, with pleasant houses and bright, fair, happy children—converts who owe your happiness to this same sweet Lady—good Christian people all, with praise your lives perchance, of Mary's love? Money will soon be found for your neglected children—money will build a church for her people and a tabernacle for her Son—and nothing but money within these things. And this, then, some ask, even though the most trading—even a postage stamp! Never was need more distinct than this.

"Mrs. Herris, 17 Portman-street.
"Miss Phipps, 30, Johnson street.

"The same charitable ladies will also be happy to receive any little presents for a raffle which is in hand, or to dispose of tickets in it at 1*l.* by each.

"The raffle will be completed, by subscriptions for upwards of 100 pieces, all useful and daily valuable. Or, Both donations and applications for tickets will be received by the

"Rev. JOHN BOSEN, 4 North Cottages,
"Acton-green, Middlesex."

A complete list of benefactors will appear in the *Tablet*."

Acton is near to London. The 1,500 souls, if really existent, would chiefly be Irish laborers and workmen, who, if willing, might easily find the means of removing the wooden Lady of Grace from the damp cellar to a more comfortable abode.

A DUTCH.

SKETCHES OF DISTINGUISHED CLERGYMEN AND OTHERS.—No. IV.

BY OUR FRENCH CORRESPONDENT.

REV. NAPOLEON ROUSSEL.

The subject of the present sketch is probably the most widely known, both among Protestants and Roman Catholics of France, of all our evangelical ministers. In his missionary career he has, in many districts of the country, gathered around himself vast crowds of wondering Papists or of sympathetic Protestants; he is the most popular controversial tract writer of the day among us; his books for children are in the hands of all our boys and girls. While other of his writings fulfill a useful task in many a house, and in many a congregation devoid of pastor,—and yet, despite of all this, despite of the love and admiration of many—despite, also, the hatred of the priests, who have often made caricatures of him—there does not exist, to my knowledge, either a likeness of the person, or an account of the labors, of M. Napoleon Roussel, and of some, who know him well, would accompany this by saying, as to a likeness of his person, that he is too routine a man ever to consent to sit for a painter; and as to an account of his life, that its not offering that unity so much sought for by literary artists has prevented its being written. Be this as it may, I will nevertheless try to put M. Roussel in this little, unpretending, but independent, gallery, begging him, should the lines we write here happen to meet his eye, to excuse the liberty taken with him by his self-constituted friend.

M. Roussel was born in Marseilles, I believe, in the south of France, soon after, as his (Christian?) name indicates, Bonaparte, covered with blood and laurels, had become Napoleon the Emperor,—toward the year 1808. His father, a respectable merchant of the old Protestant stock, gave him a liberal education, such as could be had in those troublous days, and after eighteen months of preparatory studies, sent him to study theology in the Academy of Geneva. Like most of his fellow-students, M. R. in studying for the ministry did not aim at anything higher than to get a comfortable living in a respected situation. Nothing was more remote from his mind than the true idea of the Gospel ministry. His theological course performed, instead of changing, his views on the subject, I have, in some former article, spoken already of the wretched condition of the Geneva Academy. M. Roussel has somewhere characterized it in one short sentence. Everything during my four years' stay in the Academy went to persuade me that the ministry was but a trade." There was, however, at that time, in the Socinian Academy a man whose character produced upon M. R.'s mind a very different impression. It was the late venerable Colleriet, whose upright heart and true piety, if not clear and strictly orthodox doctrine, were well calculated to inspire respect for his character and his religion. In hearing him, the light hearted young men became at times thoughtful, and more than one went away from his lectures saying to himself, like M. Roussel, "There is a true conviction in that man; let us not be too hasty in concluding against religion." But such impressions soon vanished, and the young men, the future ministers of the Protestant Church, graduated, carrying with them, as the main-spring of their intended activity, the idea that Christ "was a mere law-giver, *perhaps* a prophet, certainly *not* the Son of God."

With such a light theological baggage, M. Napoleon Roussel entered upon the duties of the ministry at Havre, about the year 1830. He preached—but, I do not know; but he himself gives a curious account of the perplexity into which he fell for a short time. The only *degree* he could preach upon were the existence of God, and the immortality of the soul; besides that he could preach only *charity*. When he had delivered himself of the few sermons prepared on the above-mentioned subjects while at the Academy, he found himself at a loss what to preach upon without repeating himself. This difficulty led him to study; he studied the evidences of Christianity, and became convinced of its truth. The *head* then was enlisted in favor of Christianity. The reading of a novel—"Tom Jones"—had caused him at that time deeply to despise mankind and to believe that the human heart was corrupt. The conclusion was easy to draw—if the hearts of all men were corrupt, his own heart too was so. Thus began in M. Roussel the moral struggle out of which he came, four years after its beginning, a new man, a Christian, and a true minister of the Gospel. While the crisis just alluded to was in progress, M. R. had exchanged his place at Havre for that of pastor of the Established Protestant Church at St. Etienne, near Lyons. The Consistory of St. Etienne, composed of *prudent* men, perceiving, probably, the unsettled state of mind of him who was to become their spiritual guide, had made it a condition that M. R. should retire as soon as, in their opinion, His ministrations should no more answer the wants of the flock in consequences, when the venerable Consistory regard M. Roussel preaching with fire and earnestness a living Gospel, when, soon after, they saw the whole church deeply moved, many seeking Christ, and the mass of the people interested in the Gospel, they began to grow alarmed, and their zeal for the peace of the flock urging them, they felt called upon to invite their pastor to withdraw. The church protested, but in vain. As many were decidedly tired of *that* peace which the Consistory was so anxious to secure for them, they followed their pastor, and under his guidance built a chapel for the free preaching of the Word of God. He was about to unite with the Evangelical Society of France, and to pursue at St. Etienne his missionary work. But he was tempted away from it. Our African conquest (most ruinous conquest) was just made; at least Algiers was fairly ours. There were, among the half military and half civil population of the new colony, a good many Protestants; many felt a desire that while Popery was raising a loud voice, Protestantism should not neglect to claim also a place under the sun of Africa; M. Roussel received a call to go as missionary to Algiers, and there he went. A year after, having organized the Protestant congregation at Algiers, M. R. had returned to France, and we find him again in the Establishment, pastor of the church at Marseilles. But the quiet routine of an official minister in an official church did not suit the active temper and restless habits of M. R. Protestantism in France was then beginning to wake up a little; some men of action were producing in the long sleeping Protestant churches a salutary agitation; they were a new and aggressive party, the evangelical party—they felt the want of an organ, a new paper; M. Roussel was just the man for such an undertaking; he left Marseilles for Paris, and established (1839) the newspaper *l'Esperance* (the Hope), which, if I remember right, began by appearing twice a week.

To make up once or twice a week a good and interesting newspaper is nowhere an easy task by any means, and despite all that has been said of the power of a good pair of scissors in the hands of an editor, it requires something besides a skillful use of the cutting instrument. But in France particularly is the making of a newspaper difficult. No reader is more fastidious than the French reader, none is so quick to feel the want of clearness, of force, of elegance, none so soon dissatisfied and out of patience. Besides everybody knows how fastidious are both the French laws and the French government in regard to press and newspapers, and how desperate an undertaking it is for a writer to please both his readers and his rulers. I do not know how far M. Roussel succeeded in that; he was at all events remarkably gifted to fill the office he assumed, for he possessed a clear mind, an intellect wide awake, an inexhaustible wit, a strong sense of all that is French, and uncommon facility of adaptation, and besides all that, a clear, pleasing, easy style, and an incredible facility of labor. The *Esperance* was a *political* paper, and he translated into French from the Latin, and stripped of every religious element, bogat discourses among the people. There was also among them some religious feeling which sought vainly for any satisfaction. They could not bear any longer their newly-made religion; they would not go back to the Romish Church, which had persecuted them; they resolved to seek a better way, and one day the Consistory of the Protestant church of Paris received from the Villefavard people a letter, praying that body to send them a minister to instruct them in the Protestant faith, which they wished to embrace. The Consistory, composed as it was of the highest tax-payers, who of course a very quiet, conservative kind of a body; *elle* idea of people changing their religion—of sending a missionary to such people—startled them; they inquired and the poor peasants by a refusal. The Evangelical Society was shut up, sunshine in cross-roads vanished, and the young men, the future ministers of the Protestant Church, graduated, carrying with them, as the main-spring of their intended activity, the idea that Christ "was a mere law giver, *perhaps* a prophet, certainly *not* the Son of God."

With such a light theological baggage, M. Napoleon Roussel entered upon the duties of the ministry at Havre, about the year 1830. He preached—but, I do not know; but he himself gives a curious account of the perplexity into which he fell for a short time. The only *degree* he could preach upon were the existence of God, and the immortality of the soul; besides that he could preach only *charity*. When he had delivered himself of the few sermons prepared on the above-mentioned subjects while at the Academy, he found himself at a loss what to preach upon without repeating himself. This difficulty led him to study; he studied the evidences of Christianity, and became convinced of its truth. The *head* then was enlisted in favor of Christianity. The reading of a novel—"Tom Jones"—had caused him at that time deeply to despise mankind and to believe that the human heart was corrupt. The conclusion was easy to draw—if the hearts of all men were corrupt, his own heart too was so. Thus began in M. Roussel the moral struggle out of which he came, four years after its beginning, a new man, a Christian, and a true minister of the Gospel. While the crisis just alluded to was in progress, M. R. had exchanged his place at Havre for that of pastor of the Established Protestant Church at St. Etienne, near Lyons. The Consistory of St. Etienne, composed of *prudent* men, perceiving, probably, the unsettled state of mind of him who was to become their spiritual guide, had made it a condition that M. R. should retire as soon as, in their opinion, His ministrations should no more answer the wants of the flock in consequences, when the venerable Consistory regard M. Roussel preaching with fire and earnestness a living Gospel, when, soon after, they saw the whole church deeply moved, many seeking Christ, and the mass of the people interested in the Gospel, they began to grow alarmed, and their zeal for the peace of the flock urging them, they felt called upon to invite their pastor to withdraw. The church protested, but in vain. As many were decidedly tired of *that* peace which the Consistory was so anxious to secure for them, they followed their pastor, and under his guidance built a chapel for the free preaching of the Word of God. He was about to unite with the Evangelical Society of France, and to pursue at St. Etienne his missionary work. But he was tempted away from it. Our African conquest (most ruinous conquest) was just made; at least Algiers was fairly ours. There were, among the half military and half civil population of the new colony, a good many Protestants; many felt a desire that while Popery was raising a loud voice, Protestantism should not neglect to claim also a place under the sun of Africa; M. Roussel received a call to go as missionary to Algiers, and there he went. A year after, having organized the Protestant congregation at Algiers, M. R. had returned to France, and we find him again in the Establishment, pastor of the church at Marseilles. But the quiet routine of an official minister in an official church did not suit the active temper and restless habits of M. R. Protestantism in France was then beginning to wake up a little; some men of action were producing in the long sleeping Protestant churches a salutary agitation; they were a new and aggressive party, the evangelical party—they felt the want of an organ, a new paper; M. Roussel was just the man for such an undertaking; he left Marseilles for Paris, and established (1839) the newspaper *l'Esperance* (the Hope), which, if I remember right, began by appearing twice a week.

To make up once or twice a week a good and interesting newspaper is nowhere an easy task by any means, and despite all that has been said of the power of a good pair of scissors in the hands of an editor, it requires something besides a skillful use of the cutting instrument. But in France particularly is the making of a newspaper difficult. No reader is more fastidious than the French reader, none is so quick to feel the want of clearness, of force, of elegance, none so soon dissatisfied and out of patience. Besides everybody knows how fastidious are both the French laws and the French government in regard to press and newspapers, and how desperate an undertaking it is for a writer to please both his readers and his rulers. I do not know how far M. Roussel succeeded in that; he was at all events remarkably gifted to fill the office he assumed, for he possessed a clear mind, an intellect wide awake, an inexhaustible wit, a strong sense of all that is French, and uncommon facility of adaptation, and besides all that, a clear, pleasing, easy style, and an incredible facility of labor. The *Esperance* was a *political* paper, and he translated into French from the Latin, and stripped of every religious element, bogat discourses among the people. There was also among them some religious feeling which sought vainly for any satisfaction. They could not bear any longer their newly-made religion; they would not go

---

CONVERSATION, AS AN ART.

For the Independent.

Dr. Johnson made it a study, but to being put where he should meet those whom he would be excited to entertain, what he should say and how he should say it, in order to please and to bridge to fame. His sayings at sixteen clubs and tea-parties are familiar as household words, but it is not now remembered when we repeat them, how much simpler he spoke in preparing them; and the idea of *studying* fine things to say would strike many as foolish, and, betraying vanity, yet I see not why we should not study as intently to talk well as to write well.

We have the "table talk" of Coleridge and Hazlitt and many other great men, and we read it as if all those pearls and gems dropped from their mouths without any previous polishing. We do not doubt, but they were coined and moulded, wrought and re-wrought, with as much attention and skill as anything in their written productions; and as what is said with the living voice is much more impressive than what is written, and must therefore be more potent, for good or evil, why should we not study what we say?

Some one will probably answer that the occasions for conversation suggest the subjects, and we cannot know whom we are to meet or what they may say, and therefore cannot be prepared with *topics* or *replies* for the thousand meetings with as many different persons to which we are liable. Certainly not, but there are many people who are expected, from position, or education, or circumstances to introduce subjects for conversation, and to take the lead, wherever they may be, and those who are thus prompted should be able to talk "to edification," and say something that will do good, though they speak but a few moments, and with those whom they are never to meet again.

But I have thought upon this subject with special reference to the education of women. I have even imagined that course which could be taught as an art, in schools, and thus young ladies prepared for a sphere of usefulness more extensive and more potent than any other within the range of her powers, or her acknowledged rights and privileges, and I fearlessly say that if this one gift were cultivated as it should be, and might be, neither the rostrum nor the forum—if they were granted to her—would open a field of usefulness at all to be compared with it.

I know a lady who cultivated this power and used it so discreetly and effectively that hundreds acknowledged her as the instrument of their soul's salvation.

There are few sentiments which pass into a prayer without some foundation in truth, but would there were no *pa*-tension in the universal club cast upon the garrulousness and gossiping propensities of women! That they talk, and talk what does more evil than good, is the reputation they have, whether they are entitled to it or not. But it is time they were redeemed from this latter portion of the imputation, and there is not one of conversation an important branch of female education. Learning to be acquired and kept in view as a most effective means of usefulness [illegible]

That those who are educated will make this one of their knowledge, that they will of course read over what they know, are not inferences we are justified in drawing from past experience. The many ladies we enquire what is called a good education, are now very numerous, but yet it is scarcely less or more just that the majority of them "talk about nothing."

It is not a knowledge of books, merely, that enables the possessor to be considered well educated or cultivated, nor that enables her to teach well or converse well. I have heard those who were principals of seminaries, and constantly aspiring for and receiving patronage for teachers, say that there were few whom they could recommend or employ as such. They had enough among her, they had not *inaugurated* the thoughts of others with their own—they had no originality, had never learned to think for themselves, and to repeat parrot-like what others have thought and said is neither interesting nor instructive.

When boys are in school and college they look forward with certainty to a profession, and are continually reminded of the use they are to make of what they learn; they are continually tasking it over and thinking how they shall make the instruments of promoting their fortunes or their fame, and what becomes a part of them; the more to-day by their wits, while girls are too apt to grow up with the impression that their success depends in not having any wits at all, at least in not making use of them. It is, to be sure, been put round in the earliest years from monumental, that "there is no sphere so important as that of wife and mother, and sister, and daughter-hood, yet incomprehensible as it may seem, this very seldom influences a woman to attain in any great degree of cultivation. She is quite content to get married without it, and she can keep house and take care of children without it. When they ask questions, she can say "such," or "go to your father," and when pressed where there is intelligent conversation she does not keep them. Why should she be to the trouble to learn what is not absolutely necessary to her getting comfortably through the world?

A celebrated writer and debater has remarked that a woman to maintain her influence, must either look well or talk well. The good looks do not always depend on herself, but to talk well certainly does. There should be a much larger proportion of it in respect by school-girls in writing and declaiming in learning to express their own thoughts and to debate by request.

If a woman's object is to gain admiration merely, there is no way she can more surely succeed. There is no woman but brilliant talents and solid requirements may be exhibited to more advantage, and most surely there is no way in which good sense may be seen in the heart's spring and bear fruit a hundred and a thousand and fold, than in conversation, which is the very apples of gold in pictures of silver.

Let every lady before going to a party or seeing society resolve that gathering do-de-dum one or many interesting subjects which she will do her best to introduce to those whom it may become her duty or interest to know, and obtain all the information she can concerning them. If she knows one about which there may be differences of opinion, let her resolve in her mind all the choice and kind but abundant proof and *some* which may

of the French king, in sacrificing his religion for the throne, has that on the contrary he forewarned him against it, and mourned over it as a great and terrible apostasy. C.

BOOKS.

1. HOT CORN STORIES.—Our friend Solon Robinson is a genuine Yankee; not that he was born in New England, though he may have been for all that we know. But he can do one thing about as well as another, and each of them very well, too. We do not believe that it would make much difference with him, whether he was lawyer, preacher, teacher, farmer, traveler, or editor. We believe he has taken a turn at all of them, and succeeded very well in each. But it is plain that he was made for an author. There are few more readable books than this. Like almost all *genuine* books it was written by accident. It is made up of the articles which for a few months past Mr. Robinson has furnished to the Home Department of the *Tribune*. The publishers inform us that from one set of stereotype plates they cannot supply the demand—some fifteen thousand copies going off like hot corn in July, or hot cakes in December. Let it speed. May its numbers be as great as the leaves in summer. May thousands sit down under its shadow with delight, and rise up refreshed, and made kinder, better men. And may Solon Robinson live to write a hundred books more, each one better than the other. We only wish that he was an Abolitionist We are afraid his education has been neglected there. But it is never too late to hope.

2. We have on hand, waiting for an examination, two Bee Books, viz., "Mysteries of Bee Keeping explained by M. Quimby, practical Bee Keeper," New York, C. M. Saxton, publisher. Also "The Hive and the Honey Bee, a Bee Keeper's Manual by Rev. L. L. Langstroth," Northampton, Mass., Hopkins, Bridgeman & Co. We purpose a more extended notice of these, and particularly the last, which strikes us as a very useful, practical work. We do not understand exactly the vignette upon the title-page. It is a queen bee, surrounded by twenty-four little bees, with this motto, "Every good mother should be the honored queen of a happy family." That may do for bees; but few mothers beside could afford to be honored with the daily thanks of twenty-four washed mouths, and the bows of twenty-four brushed heads. No doubt it is true of children, as it is written, "Blessed is he who hath his quiver full of them." But in these hard times the size of the quiver would have something to do with the amount of the blessing. Mr. Langstroth never forgets his profession, and gives his readers many a little bit of a sermon, though not always with the quiet felicity of Izaak Walton.

3. "Alcohol and the Constitution of Man; a popular, scientific account of the chemical history and properties of Alcohol, and its leading effects upon the healthy human Constitution, by Edward L. Youmans." New York: D. Appleton & Co. This is one of the very best things that has ever appeared upon the Temperance question. It goes to the very marrow of the matter. It ought to have universal circulation. Parents should indoctrinate their children from it, and all who drink moderately should read it, and understand exactly what it is that *good* liquor does. It is quite plain from Mr. Youmans' treatise that the purer liquor is the worse it is for the system. And that bad liquor, or at least such liquor as has been adulterated with water and the lighter kinds of poison, is less harmful than the real Simon Pure. Could not the earnest temperance men that are so anxious to put away bad liquor by selling pure gin, and destroy morbid appetites by administering Schiedam Schnapps, give this work a circulation among their customers? We listened to the substance of this work in two lectures, delivered by Mr. Youmans in the Lecture-room of the one who heard him, that such information, so well put, ought to underlie the temperance efforts of every community. *

The Independent.

NEW YORK, THURSDAY, DEC. 22.

CLERGYMEN AND AGENTS

Are now reminded that this is the time to send the names of new subscribers. A large number of ministers get their own paper free by sending us the names of four new subscribers, with eight dollars. We are now receiving letters from the East and West, each containing ten, fifteen, or twenty subscribers, to be entered on our books for 1854; and good wishes without number that our list might speedily go up to twenty thousand. If each subscriber would look around, almost every one would find some neighbor or friend who would be glad to take *The Independent*, which would soon bring us up to the required number. The proprietors spare no expense to make the paper valuable to its readers, and as they believe that the paper is doing a good work, they would continue to publish it even without prospect of remuneration, and were the required outlay even much greater than it is. The success of the paper thus far has been unequaled in the history of the religious press of this country; yet it is not half what it might be if its friends would do what they could to extend its circulation. In many cases, a year's supply of *The Independent* would be an acceptable New Year's present to some relative or friend residing at a distance, the weekly receipt of which would remind them of the donor. We earnestly thank our friends for their past exertions in our favor, and confidently rely on their co-operation for success in the future.

NEW SCHOOL PRESBYTERIANISM—NORTH AND SOUTH.

Our readers are aware that the General Assembly of the New School Presbyterian Church at Buffalo, in May last, took measures to ascertain the facts in regard to the extent and character of the slaveholding which exists in communion with that body. Reaffirming the doctrine that the holding of our fellow men in the condition of slavery, except in those cases where it is unavoidable by the laws of the State, the obligations of guardianship or the demands of humanity, is an offense in the proper import of that term as used in the Book of Discipline, and should be regarded and treated in the same manner as other offenses;" and at the same time "earnestly exhorting and beseeching all those members of that communion, who are happily relieved from any personal connection with the institution of slavery, to exercise due patience and forbearance toward their less fortunate brethren, and to cherish for them that fraternal confidence and love to which as Christian brethren they are entitled, and which they need the more in consequence of their peculiar trials,'—the Assembly resolved as follow:

"To correct misapprehensions which may exist in many Northern minds, and allay causeless irritation by having the real facts in relation to this subject spread before the whole Church, it is recommended earnestly to request the presbyteries in each of the slaveholding States to take such measures as may seem to them most expedient and proper for laying before the next Assembly at its session at Philadelphia, distinct and full statements touching the following points:

"1. The number of slaveholders in connection with the churches under their jurisdiction, and the number of slaves held by them.

"2. The extent to which slaves are held by an unavoidable necessity 'imposed by the laws of the States, the obligations of guardianship, and the demands of humanity.'

"3. Whether a practical regard such as the Word of God requires, is evinced by the Southern churches for the sacredness of the conjugal and parental relations as they exist among slaves: whether baptism is duly administered to the children of slaves professing Christianity; whether slaves are admitted to equal privileges and powers in the church courts; and in general, to what extent and in what manner provision is made for the religious well-being of the enslaved."

The meaning and intent of this is too plain to be questioned. The character of the American churches generally, has been assailed on both sides of the Atlantic, because in these churches generally, slaveholders, as such, are not excluded from communion. It has been charged that the servants of church-members are held by their masters, wilfully and selfishly, in unjust and cruel bondage, and that their human rights are disregarded not only by the law but by their masters under the law. Charges of this nature, charges implying all this and much more, are constantly repeated not only by the organs of the Anti-Union, Anti-Church, and Anti-Christian party of Anti-Slavery men, but by the annual reports, the monthly and weekly publications, and the lectures and platform speeches of the American and Foreign Anti-Slavery Society which consists, to a great extent, of religious men. Nor are the anti-slavery societies alone in the circulation and endorsement of these charges. Such organizations as the American Missionary Association and the Western Foreign and Home Missionary Society, formed and sustained on the principle of bearing witness against the sins thus imputed to the Southern churches, are evidence in part of the extent to which these charges have been asserted and have obtained credit. Many, in the exercise of a charitable and forbearing spirit, have refused to believe that such oppression, though tolerated by the State and continually practiced in society, is knowingly tolerated in the communion of the churches. But all this while there has been no authentic denial of the charges. Exhibitions of a chivalrous spirit, there have been, numerous enough, in ecclesiastical assemblies, and on the part of church judicatories. Vituperations of "Abolitionism' there have been, without stint. Arguments there have been, tedious and proxy, to show that some sort of slavery, or service without wages, is not forbidden by the Bible. But never yet, we believe, has any organized body of Southern churches taken the responsibility of uttering through its authorized representatives a denial of the charges. The General Assembly of the N. S. Presbyterian Church, feeling deeply that the character of the great communion which it represents is deeply implicated in these charges and needs to be vindicated if possible by an authentic denial of them, undertaken to collect the facts upon which a denial must rest. It 'requests' the Southern Presbyteries to report in behalf of the churches which they govern, what the facts are. How many slaves—slaves in law—are held by New School Presbyterians? How many of these are held under the force of laws which makes their emancipation on the soil impossible?—how many in a relation of guardianship and kindness, which though slavery in name, and in law, is hardly slavery in fact? To what extent do masters, in the N. S. Presbyterian Church, treat the conjugal and parental relations of their slaves as inviolable? Are the children of slaves in the New School Presbyterian Church baptized, as inheriting under their parents the blessings of the covenant? Are slaves permitted to prosecute and to testify in church courts on equal terms with free white men? What provision is made to secure for the enslaved all the means of grace and all the privileges of the house of God?

Surely—one might think, especially one who had long labored to cherish a favorable opinion in regard to the condition of such slaves as happen to have "believing masters"—surely we shall now get at the facts in an authentic form. Surely we shall now see and know that slavery considered as a condition defined by law in the Southern States, is one thing; and slavery considered as the actual experience of those who having been made slaves by wicked laws, are placed under the guardianship and government of men professing godliness and responsible to the tribunals of the New School Presbyterian Church, is quite another thing. Now we may hope for reliable materials with which to refute if not to silence the calumniators of the Southern churches and of our American Christianity. How far are such expectations likely to be realized? for information has been received by the Southern presbyteries; and it is already known what answer the General Assembly will receive at Philadelphia in 1854.

The Southern presbyteries generally, after consultation and correspondence, have determined that they will make *no response* to the inquiries proposed by the General Assembly of 1853. They have determined that they will be fully represented in the General Assembly of 1854; and that if in that assembly slavery shall be in any manner discussed or inquired into, their commissioners shall withdraw and either constitute a new organization, or make such other arrangements as may seem expedient. At all hazards they are determined never to answer any question,—however gentle in the manner, or however friendly in the intention—concerning their treatment of their negroes.

What conclusion are we to draw in regard to the actual state of discipline, and the standard of moral character among the N. S. Presbyterians of the South? The possibility of a refusal to answer was not unthought of in the Buffalo Assembly, at the time when the request for information was under discussion. For example, we find that the Rev. Dr. Hatfield—himself if we remember right the Stated Clerk of the Assembly—said in the debate, as reported by the *N. Y. Evangelist*, "If the South decline to answer these inquiries, the world will say there is something in the system and practice of the South that will not bear the light. It will be far better for them to reply to these inquiries." Such is our opinion. THE WORLD WILL SAY, and will say most reasonably, that the refusal to answer, in these circumstances, is conclusive against the presbyteries thus refusing. How can the inference be avoided, that in the N. S. Presbyterian organization at the South, members of the church are permitted by sessions and presbyteries to retain in slavery those whom neither the laws of the State, the obligations of guardianship, nor the demands of humanity, forbid to be made free? How can the inference be avoided, that in the recusant presbyteries, the sacredness of the conjugal and parental relations as they exist among slaves is not regarded according to the word of God, but the right of the legal owner to his negro is held more sacred than the right of the husband to his wife and of the wife to her husband, or the right of the parents to their own children? How can the inference be avoided, that children, born in slavery, whose parents are members of the church, are not baptized, inasmuch as their parents, having no control over their education or their destiny, cannot enter into covenant to bring them up in the nurture and admonition of the Lord? How can the inference be avoided that those detestable principles of slave law which exclude a slave from appearing as a suitor in the courts of justice, and which reject the testimony of a black or colored man in all cases that concern the interests of a white man, are admitted, at least to some extent, in the Southern church courts of New School Presbyterianism? How can the inference be avoided, that the slaves of New School Presbyterian church-members, are permitted to live and die without any reasonable provision for their religious instruction? Can a man be found in the civilized world, who in view of this refusal to give information, will venture even to *guess* that the slaves of N. S. Presbyterians are taught by their masters, or at their masters' expense, to read the Bible? How much less can it be supposed, for a moment, that the master whose slaves are not taught to read the Bible is liable to censure in the New School Presbyterian courts.

These presbyteries not only refuse to give the information which has been requested as a means of vindicating before the world their character and the character of the ecclesiastical body to which they belong; but they insist that their refusal shall not be inquired into or discussed at all in the next Assembly. From this time forward there must be no more agitation of any question relating to slavery. How delicate and reasonable the proposal! And how very likely to be successful! The presbyteries of the West and North West, generally, from the Hudson to the Missouri, and from Wisconsin to the very frontier of slavery, have expressed their approbation of the measures taken by the Assembly. Will they be likely to be satisfied with the result of those measures, as the result is now indicated? Will there be, in the N. S. Assembly of 1854, no agitation or discussion of questions relating to slavery? Will there be on the part of the West and North West as represented there, no manifestation of a stern purpose to vindicate the character of their church by dealing judicially with men who will not vindicate their own character in any other way? Some Northern presbyteries and synods, more affected by the kind of influence which centers in Wall-street, have yielded to the demand of the Southern presbyteries, and have expressed their consent and desire that henceforth the existence of slavery, and of all questions in any manner connected with slavery, be ignored in their General Assembly. But will their commissioners at Philadelphia next May, take up their hats and march out with the commissioners from the South, when the discussion on slavery begins and is not choked off? Who expects it? Their resolutions against agitation have answered a most important purpose; but in adopting those resolutions, they did not promise that, unless the voice of Christian remonstrance against oppression could be stifled, they would secede from the New School church.

The next General Assembly (N. S.) will be in many respects the strongest that has met since the excision. If the present estimates are correct, it will find itself in possession of one hundred thousand dollars, to be used as a permanent church-building fund. Whatever synods, presbyteries, or congregations may choose to secede from a regular connection with that organization, will out themselves off from all partnership in the control of that fund, and from all participation in its benefits. Not a dollar of it can be appropriated in aid of any congregation not under the government of that Assembly and its legitimate successors. The fund will be a bond of union. Presbyteries and congregations in Northern and Western New York, and in Ohio and the states beyond, will not be so ready as they have been to fly off, or to think of flying off, at every new disgust about slavery. Their commissioners, it may be presumed, will be present in full force to see that the South which in its wrath has contributed nothing, does not seize upon the splendid accumulation; and not only so but to do their part in the discussion which must arise, and the measures that will be proposed, when the reports from the Southern presbyteries are called for and are not forthcoming. It will behoove all the presbyteries to send to that Assembly their choicest men,—men who will fairly and truly represent them,—men who will be strenuous in debate and wise in council. We are confident then that the Assembly of 1854 will be a strong one, strong in its new endowment, strong in the bond of union which the endowment implies, strong in the qualities of the men whom the occasion will bring to gather. Whether such an Assembly will feel strong enough to renounce the principle of co-operation in voluntary societies for works of evangelism, and to establish a full *suite* of sectarian Boards; or indeed whether it will be likely to have time for anything important besides the discussion of slavery,—we cannot venture to prognosticate.

For two reasons, we think that our New School Presbyterian brethren need not be much alarmed about the threatened secession of their Southern presbyteries. *First*, we have very little expectation that in any event likely to happen they will do as they have threatened. *Secondly*, if they secede *for such a cause*, the organization will be stronger without them than with them. We remember that when the great schism was in progress, some of the New School leaders at the South were cowardly enough to represent their party as more favorable to slavery that the Old School party could be, headed as it was by Dr. R. J. Breckinridge. Our opinion of them ever since has been materially modified. If they secede from their present connection, for their conscience will not permit them to be compromised with the Old School abolitionism; and by themselves they would make no great figure.

STREET PREACHING—THE LATE EXCITEMENT.

We are now in possession of all the facts relating to the arrest of Mr. Parsons for street preaching, and are able to divest the care of the false issues that had been raised about it, and to examine it in the light of truth. As we suggested last week, the defense of Mr. Parsons hinges upon the fact that he was not preaching in any street or public ground, but upon private premises, the use of which had been lawfully obtained. If his preaching had been in the open street or in any public place, all the clamor about his arrest as an infringement upon freedom of worship and of discussion, would have been as empty as much of it really was. In that case he would have violated an ordinance of the Corporation, which is of great importance to the peace and order of the city. That ordinance is as follows:

OF PUBLIC WORSHIP IN THE STREETS AND PUBLIC PLACES.

(*Passed May* 14, 1839.)

The Mayor, Aldermen and Commonalty of the City of New York, in Common Council convened, do ordain as follows:

§1. No person shall be concerned or instrumental in collecting or promoting any assemblage of persons, under pretense of, or for, public worship or exhortation, in the Park or Battery, or in any of the markets or streets, or any public place in the city of New York, laid out and appropriated for the common use of the citizens.

§2. It shall be the duty of all magistrates, constables, marshals, and other officers of said city, to prevent all such assemblies.

§3. Every constable, marshal, or other officer, who shall neglect or refuse to perform his duty in the premises, shall for every neglect forfeit and pay the sum of five dollars.

§4. Nothing contained in the preceding sections of this title shall be construed to prevent any clergyman or minister of any denomination, from preaching in any place in this city, who shall have obtained the written permission of either the Mayor, Recorder, or one of the Aldermen or Assistant Aldermen of this city therefor.

§5. The first section of this title shall not be construed to prevent the ministers or people of any church, usually called Baptists, from assembling in proper places within the city of New York, for the purpose of performing the rites of baptism according to the ceremonies of such church.

§6. No person shall disturb, molest, or interrupt any clergyman or minister who shall have obtained permission according to the fourth section of this title, or who shall be performing the rites of baptism, as permitted by the fifth section of this title, or shall commit any riot or disorder in any such assembly, under the penalty of twenty-five dollars for each offense.

The necessity of such an ordinance, and the wisdom with which this particular ordinance is framed, must be obvious to every reflecting reader. There may be zealous religionists who have the faculty of magnifying an abstract kink or phrase into the essence of all virtue, who will raise the cry "Street-Preaching," "Street Preaching," as if our civil liberties, our religious privileges, and the salvation of the masses, were identified with such out-door rhetoric as Messrs. West and Parsons supply to their straggling hearers. Such persons remind us that the Savior and his Apostles preached in the open air, and in the streets and markets of the cities, and they would feel convicted of a grievous lack of boldness and fidelity unless they or *somebody* should stand upon the reservoir on the Sabbath and split their throats and lungs against a northwester, or should clear up the doctrine of depravity amid the density of an East river fog. Now to reason from the climate and the social usages of Palestine to our own, is simply absurd. Palestine is an open-air, out-door country. For many months of the year the people sleep upon the ground or the house-top, almost without covering. By day business is carried on to a great extent in the open air. The shops are out of doors,—mere open stalls or niches along the sides of streets, which are commonly covered with some light roofing to keep off the sun. Sometimes they have not even this protection; and the chief market places, as at Gaza and at Joppa, are large open areas about the gates of the city. These are also the chief places of concourse. There is not in any town in Palestine a hall for the purposes of public discussion. Excepting the mosques and the few churches, there are no places of public assembly; and in the time of Christ these were wanting. In Jerusalem the temple was then standing, and in one of its open cloisters our Savior taught. The area of the temple, with the exception of the sanctuary itself, had no roof; neither had the theaters of Greece and Rome, of Herculaneum and Pompeii, any covering; neither has the vast modern arena at Milan. At Athens there was no covered hall in which Paul could address the multitude; Plato taught in an Academic grove; the supreme court of the Areopagus sat upon the summit of a rock hollowed out into a circular basin; Demosthenes spoke from a ledge of table rock surrounded with tiers of seats hewn from the same rock, and all open to the sun in sight of Pentilicus and Hymettus, and the Bay of Salamis and the wide-spread Ægean. In the Agora, or on Mars Hill, or from the Pnyx, he must speak if he spoke at all. Now to insist that because under the sky of Palestine and of Greece—where everything of a public nature was transacted in the open air—our Lord and his apostles preached in the open air, therefore we as faithful imitators of their example must preach out of doors in this changeable and killing climate, is like insisting that a convert on board the Arctic expedition shall be dipped through a seal-hole into polar ice, because our Lord went down into the soft warm waters of the Jordan to receive baptism of John. Yet there are minds that would go to martyrdom for either of these imitative virtues.

Again, since in this city where the climate favors meeting within doors, and for at least half the year forbids out-door assemblies as dangerous to health, there are provided churches, halls, lecture-rooms, saloons, of all shapes, sizes, and prices, for the accommodation of whoever may wish to preach and can get hearers, it is absurd to speak of the prohibition of street preaching on the score of public quiet and order, as an infringement upon the rights of conscience and the freedom of discussion.

If Gavazzi hires Metropolitan Hall, and there denounces the Pope as the first child of the Devil, and Archbishop Hughes as his cousin-german, nobody has any right to interfere by word, or gesture, or act. If Archbishop Hughes in the same place denounces Protestants as infidels and lauds both the spiritual and the temporal power of the Papacy as the grand conservator of popular freedom, no man has a right there to resent the unblushing lie. If either speaker were molested, it would be the duty of the police to preserve order, and to maintain the right of free speech even at the point of the bayonet. But if either of these gentlemen should attempt to enlighten the public in front of Metropolitan Hall, it would be duty of the police to disperse the crowd, and if the speaker persisted, to arrest him for a breach of the peace. We go to the death for free discussion where free discussion belongs; but to obstruct the thoroughfares of a populous and busy city is a nuisance,—an injury to business, to property, and perhaps to life—that cannot be tolerated, whether from a political speaker, a temperance lecturer, a crier of razor-strops and envelopes an organ-grinder, or a preacher of the Gospel. Freedom of locomotion is a right as well as freedom of speech. We complain every day of the obstructions that builders are suffered to heap up in the streets—obstructions that would be tolerated in no city of Europe. The Corporation has leveled the axe against street obstructions in the form of sign-posts, trees, and awning-posts,—always excepting the iron post that obstructs the foot-path on the north-west corner of Howard-street and Broadway, and which ought to be instantly removed. The luckless owner of a steam-boiler, a hand-cart, or a broken wagon, who suffers his property to lie in the street for more than twenty-four hours, is liable to have it seized and sold for the benefit of the Corporation. All this is just and right. And now while we are waging war against all inanimate obstructions of the highways, shall we suffer them to be blocked up by speech-makers? Freedom of speech is a most blessed thing, but so is freedom of motion. The right of speaking is a sacred right, but the ears have rights as well as the tongue; and if my neighbor holds a noisy conventicle in his yard adjoining mine, I may indict him for nuisance, just as if he should set up fire-works on the premises, or should offend the olfactory instead of the auditory nerve.

At the indignation meeting in the Park, upon the case of Mr. Parsons, there was much violent logic to the effect that the arrest of a street preacher foreboded the silencing of free citizens even in their own houses. As well might it be argued that the occasional arrest of a man for exposing his person in the street, is a sign that the police intend to inspect our chambers, and to regulate our dress. Who is forbidden to utter what he lists upon the open street, because the getting up of a crowd by spouting at the street-corners is forbidden? For ourselves, we wish that this ordinance against getting together crowds of people, under any pretext, were more rigidly enforced. We would call the attention of the police to the standing nuisance of out-door jobbers, yclept 'bears,' around the Exchange, that obstructs the passing of quiet and orderly citizens through Wall and Hanover streets.

The only objection we have to the ordinance above quoted, is to the licensing power vested in the Mayor, the Aldermen, and the Assistant Aldermen. Suppose Dr. Spring should appear on the steps of the City Hall next Sabbath at 2 P.M., under a license from the Mayor, to prove that Christmas is not of religious obligation; and at the same hour Archbishop Hughes should appear at the same place, with a license from an Alderman, to exhort the faithful to observe the day sacredly. Which should prevail where both have an equal right? And what right would either have to molest the ears of persons, who, choosing to make the day a holiday, should resort to the Park for a quiet airing? These last would be guilty of Sabbath breaking, but a harangue from the steps of the City Hall would not be the fit remedy for this evil. There are fitnesses and proprieties, and duties of good neighborhood, as well as abstract rights.

But while condemning preaching in the streets, the parks, and other public places, as tending to disorder and a breach of the peace, we would insist upon the right of open-air preaching upon PRIVATE grounds, where this does not interfere with the rights of neighbors. Let any man whose health is equal to the undertaking, preach in the open air wherever he can get a proper *private* stand that seems to promise good. This Mr. Parsons is accustomed to do. At the time of his arrest, he was preaching in a spar-yard, by consent of the owner. This he had a perfect right to do; for this he needed no license either from the Mayor, or from Presbytery; and his arrest in such circumstances was an outrage upon the freedom of speech, that cannot be too strongly condemned. He had a right to speak and to be protected in speaking. To arrest him there, was the same thing as to have arrested him in a church or in a hired hall; for the owner of the spar-yard owns the section of the atmosphere and the patch of the sky above it, just as much as if he had roofed in his premises. How then came he to be arrested? Was his arrest the result of a secret conspiracy between the police and the Roman Catholic hierarchy? Was it secured by bribery, or by intimidation from the Catholics? Or was it a voluntary concession from the police to the Romanists, and a bid for future votes? We see no ground for either of these suspicions, freely as they have been indulged. The whole case resolves itself into the blunder, the timidity, or the excessive zeal of a policeman. It may be of some service for the future briefly to sum up the case in its bearings upon several parties.

1. *Mr. Parsons.* This gentleman had the right of the matter from beginning to end. Whatever may have been his violations of grammer, of rhetoric, or of courtesy, he infringed upon no ordinance of the city.

2. The *Policeman* who made the arrest. This officer acted under a general order from the Mayor—who denies having ordered the arrest of Mr. Parsons, but admits that he instructed the police to enforce the ordinance against *street-preaching*. The occasion of this order seems to have been an abuse of privilege by a preacher at Abingdon Square, who is said to have abused not the Catholics only, but the police, as their accomplices, and this while he himself was speaking under the protection of the police. But the policeman who arrested Mr. P. evidently mistook the order against street-preaching for an order against all preaching in the open air. He made a capital blunder; but it is fair to think it a blunder, rather than a malicious act.

3. The *Mayor.* We would not speak disrespectfully of the Chief Magistrate of the city; but the Mayor has not acted openly and fairly in this matter. He took shelter behind the blunder of a policeman, denied having caused the arrest of Mr. P., and then issued a proclamation calling upon the citizens to "abstain from any assemblages, especially on the Sabbath, in the public streets, thoroughfares, or other public places, the tendency of which is to create or tend to a breach of the public peace, and devote the day to those purposes for which it was originally set apart."

Now the Mayor should have said frankly, "All preaching in the streets, and in public places, is prohibited by law, and the police have orders to enforce the law. But Mr. Parsons has not violated that law. His arrest was a mistake of the policeman. He needs no license to preach on private ground. This is his right in common with every citizen. In that right he shall be protected. The police will be upon the ground next Sabbath in sufficient numbers to enforce order." This would have been fair and manly. Had the Mayor said this, he would have made a much better impression than by his pious exhortation, and by the private tender of his own ship yard for the preacher's use. Had he said this in his proclamation, the public mind would have been at rest, and Mr. Parsons's congregation last Sabbath, at the same place, would have been counted by tens instead of by thousands.

4. *Judge Wood.* The Justice, instead of simply discharging the case, should have defined the law, have vindicated the right of Mr. Parsons, and have instructed the policeman in his duty.

5. *Archbishop Hughes.* This prelate saw fit to issue an official manifesto to the Roman Catholics, requiring them to abstain from all street gatherings where their religious sensibility is likely to be wounded, and to conduct themselves as peaceable and orderly citizens. We give this remarkable document in full:

Reverend Brethren of the Clergy, and Dearly Beloved Children of the Laity: Health and Benediction in Christ our Lord.

It has been communicated to us, that certain persons, claiming to be ministers of religion, have thought it proper to preach in the public streets, in such a manner as to excite against us the hatred of our fellow-citizens who are not Catholics. The object of this communication is to request you to avoid all such preachings, and to leave the parties who approve of them to the entire and perfect enjoyment of their choice. The Catholic community of New York have merited well of their fellow-citizens by their uniform moderation and respect for the laws of their country, and the authorities of its government. I fear that this system of street preaching is intended as a snare, and I hope no Catholic will allow himself to be caught thereby. Let every man who chooses to preach in the public streets, preach as often and as long as he will. But as for you, dear Brethren, shun the space in which his voice is heard, lest, owing to human infirmity, a reasonable and just indignation might tempt any one of you to exhibit symptoms of impatience or resentment—which would be a signal to your enemies, in consequence of which the laws and rules of peace and good order might be violated.

I do not wish you to understand, dearly beloved brethren, that you should degrade yourselves one iota below the highest level of American citizenship. If there be, as it has been insinuated, a conspiracy against the civil and religious rights which are secured to you by our Constitution and laws, defeat the purposes of that conspiracy by your peaceful and entirely legal deportment in all the relations of life. But, on the other hand, if such a conspiracy should arise, unrebuked by the public authorities, to put really menacing with destruction any portion of your property, whether your private dwellings, your churches, your hospitals, asylums, or other Catholic institutions, then, in case of any attack, let every man be prepared in God's name, to stand by the laws of the country, and the authorities of the city, in defense of such rights and property. It is hardly to be supposed that such a contingency, under our free and equal laws, can possibly arise. Nevertheless, symptoms of so baneful a purpose are not by any means wanting. The consequences, in so populous and wealthy a city as New York, of a collision between parties, having for its basis or stimulant the spite of religious hatred, whether in the attack or in the defense, would be inconceivably disastrous. You, dearly beloved Brethren, will be careful to avoid even the appearance of offense in regard to measures that might lead to such a result. But if, in spite of your forbearance, it should come, then it will be lawful for you to prove yourselves worthy of the rights of citizenship with which you are invested, by a noble defense of your own property, as the same is declared sacred by the laws of the country.

†JOHN, Archbishop of New York.

NEW YORK, Dec. 15, 1853.

This volunteering of ecclesiastical authority, to assist the police in governing the mob, is an arrant impertinence. Should Dr. Spring or Bishop Wainwright issue such a manifesto, everybody would laugh at it; and some would be quick to scent in it the encroachment of the Church upon the State. The act is both ridiculous and arrogant on the part of Archbishop Hughes. The police are competent to keep both himself and all "the faithful" within the limits of the law on the one hand, and upon the other, to protect them in their religious rights. The Archbishop betrays a fear of these open-air meetings as he does of all discussion of Romanism. He also insinuates threats of violence, that well nigh make him liable to an indictment for inciting to riot. Let public opinion rebuke this officious insolence. We are not in France.

We would here ask intelligent Catholics, do you hold your rights of hearing, of thinking, and of judging, subject to the dictation of Archbishop Hughes?

6. *Native American and Protestant Agitators.* Those persons who used the blunder of a policeman in the application of a wholesome law, to stir up an excitement bordering upon violence, against the foreign Roman Catholic population, were guilty of a *moral* breach of the peace, for which there is no excuse in patriotism or in religion. When Gavazzi tells us openly that there were 4000 men secretly armed in Newark for the defense of freedom of speech; when the *Rev* Mr. West asserts that "Nat Bandine has an army of 3000 men, one man of which could lick ten Irishmen;" when we read that 1400 native Americans—the rioters who burnt Catholic churches and convents,—came on from Philadelphia, (much to the relief of that city for one Sabbath) to see that Mr. Parsons had fair play; when we hear of a secret organization numbering thousands, armed with revolvers, and refusing to divulge their object; then, indeed, do we tremble for the liberty of speech, for the liberty of voting, for all the rights and liberties of freemen. Suppose that these self-constituted guardians of our rights should decide, that while Mr. Parsons's denunciation of Romanism is a good thing, Mr. Garrison's denunciation of slavery is an evil thing, and not to be tolerated? In any such secret organization, under the pretense of protecting liberty, we have the essence of a mob despotism. No man should suffer his religious enthusiasm on a particular point, to betray him into countenancing a secret organization for the exercise of any power in public affairs. Such an organization is one of the worst enemies of a republic. If a law is unjust, or the executive is unfaithful, there is another remedy.

Upon the whole, the excitement growing out of the arrest of Mr. Parsons, has done good. It has acquainted our citizens with the law. It has led to the discussion of principles. It has cautioned the police against hasty and illegal arrests. It has vindicated the law-abiding character of our citizens, and brought out the healthy tone of our public press. The secular press—the *Tribune*, the *Times*, the *Journal of Commerce*, the *Courier and Enquirer*, and other leading journals, have spoken on the subject ably and soundly. Our rights and liberties are just as safe as before the arrest of Mr. Parsons, though we doubt if they are any more safe by reason of the alarm given by a policeman's blunder.

As to open-air preaching, it has its uses, and in some instances no doubt does good. But the chapel system recommended in this journal a few years since, when the subject of street-preaching was under discussion, has since proved itself to be a more excellent way of reaching the straggling and the outcast.

EXPLANATION.

In the course of our remarks, three weeks ago, on the contents of the celebrated Private Letter, we spoke of it, incidentally, as having been "widely published under the pretense of being printed for private circulation." We regret to learn that Dr. Hewit construes the word "pretense" as personally offensive to him, and as implying a charge of some fraudulent intention on his part. We had no purpose of making such a charge; and the fact that the word has been so understood, is evidence to us that it was not felicitously chosen. All that we intended was to denote the fact that a certain document headed "PRIVATE," and prefaced with an assertion that it was "printed but not published," for the gratification of the mutual friends of Dr. Hall and Dr. Hewit, had not been confided merely to the perusal of those mutual friends, but had been in reality widely published. Dr. Hall has disavowed all agency in this publication of what he wrote in the carelessness of a confidential correspondence. He has professed his regret that he consented, thoughtlessly, even to the private circulation of a few copies. We do not hold him responsible for the fact that his letter, instead of being communicated to a few "mutual friends," was really published. In that matter, we think he has been "more sinned against than sinning." Nor do we, in the present state of our knowledge, undertake to say what portion of the responsibility belongs to Dr. Hewit. For example, we do not think it likely that any one of the ten copies which came from first and last to gentlemen connected with this journal, or that the copies which came to other friends of ours, came immediately from him. But we do know that in one way or another copies of the letter had become dog-cheap. Any man, so far as we know, could have a copy, if he wanted it. Many men, within our knowledge, had copies without the asking, and more than they wanted. Some other person than Dr. Hewit may be responsible for this fact. Or Dr. Hewit himself may have printed all these copies, and given them forth, without any intention of saying one thing and doing another.

In making this explanation, we beg not to be understood as implying that the strictly private circulation of such a letter would have been an unobjectionable thing; or even that it would have been, in any respect, one hair's breadth less objectionable than the publication which was naturally given to it. Indeed we cannot but think that the letter may have owed its publication to the fact that Dr. Hewit's natural magnanimity rose above the littleness of dealing out to fit agents, for *secret* circulation, such a representation in regard to the character of individuals, of public institutions, and of a great body of Christian pastors and churches.

FIFTY CENTS SAVED!!

Many of our subscribers are hereby reminded that they begin a new year with the present month, and that they had better send two dollars *now*, than pay two dollars and fifty cents by and by. By all means pay *in advance*.

BOSTON AND NEW ENGLAND

Subscribers are hereby informed that after the 1st of January, 1854, all papers heretofore sent by express to Boston, and delivered by carrier—also those sent thus to Lowell, Salem, Andover, Chelsea, Worcester, South Boston, Malden, and Newburyport, will be sent by mail, and also that our BOSTON AGENCY IS DISCONTINUED. Subscribers in Boston and vicinity are requested not to pay subscriptions for our paper to any one in that city, but to send to "Publisher of *The Independent*, No. 10 Spruce-street, New York," prepaid, and money so sent will be considered at our risk.

RELIEF OF THE MADIAI.—Having received the subjoined letter by the last steamer from England, I give publicity to the same, that the object it contemplates may be accomplished with the least practicable delay. Any moneys for this meritorious object that have been, or may be, collected in this country, may be left with Edward Vernon, Esq., at the office of the American and Foreign Christian Union, No. 17 Beekman-street.

WILLIAM PATTON.

NEW YORK, Dec. 17.

1 Robert-street, Adelphi, London, Nov. 21, 1853.

REV. DR. PATTON—My dear sir:—The trustees of the Madiai Fund met here this day under the presidency of the Earl of Shaftesbury, and decided on the immediate purchase of a government annuity on the joint lives of Francesco and Rosa Madiai, and on that of the survivor.

Sir Culling Eardley, one of the trustees, desired me to mention his name to you, and to ask you whether you would kindly let all those friends know of this arrangement who have been interesting themselves about these confessors of the faith, and have made collections for them in America. As some, if not all, might so far approve of the decision we have come to as to wish to unite their money to ours for the same object, any remittance may be made either to me here or to the Hon. Arthur Kinnaird, M.P., Messrs. Ransom & Co., No. 1 Pall Mall East, London, on account of the Madiai.

Believe me, my dear sir, faithfully yours in the Lord,

WILBERHAM TAYLOR.

TO THE CHILDREN.

We want to make a happy time for the poor little children in our industrial schools on Christmas eve. These little girls have a hard lot, you know, most of the year. They are hungry and cold very often; they have no shoes or stockings or hoods for cold weather. This winter will be a hard one for the poor, everything so dear. We wish to make one pleasant holiday for them in the year. Is it not right that Christmas should bring a little sunlight even to the darkest cellar and den, where the poor of New York live? Will you not help us? Christmas day will be a great deal pleasanter if you can think of some little shivering rag-picker or spattered street-sweeper who is warmer and happier because you have given him something? It is not much cheerfulness that gets into the attics and barracks of Cherry-street or the Dry Docks. Shall we not try one day, at least, to call it out? We mean, in two of our schools, to have a "Christmas tree," and we want all who can to give something for it.

Clothing, gifts, and especially something *good to eat*, can be sent to the Mariners' Chapel, Roosevelt-street, or to our office, No. 20 New Bible House.

C. L. BRACE,
Secretary Children's Aid Society.

FROM A CORRESPONDENT AT BOSTON.

BOSTON, Dec. 17, 1853.

MUNICIPAL AFFAIRS.

MESSRS. EDITORS:—The defeat of Mayor Seaver, on Monday last, was glory enough for one day. We hardly expected as much. He was the regular Whig candidate, and under this banner rum rallied all its tatterdemalion forces; the Catholic bishop sent up his Irish legions to the relief of his special patron; gambling saloons, ten-pin alleys, and the low resorts of crime, turned out straggling regiments to fight, as if for their last hope; but they were firmly met, and driven back to their barracks for sober meditation. It was a defeat of the "allied powers." The time for this had come, and retribution was inevitable. The reigning dynasty had for two years been defying law; insulting native citizens by making an Irish bishop its constant guest, and crowding foreigners into the ranks of the Police; unstopping the dams and reservoirs of liquor, and watching its floods sweep round the city with the delight of a Nero; and answering with contemptuous ridicule every appeal and petition for reform. It had become a curse and plague, such as Egypt never knew," and Mayor Seaver was the nucleus of the terribly offensive and growing accretion. Of course, on the day of election every temperance man opposed him, the wounded pride of the

1853.

to be. The tolerant article
anthor a perfect deluge of
es,—the former contempti-
latter, it must be confessed,
Universe has demonstrated
church of Rome is bound to
at it has always done so-
as persecuted, and that who-
ersecution is opposed to the
onservative principle of the
otestants who suffered death
galleys, they were criminals
those who pity them show
athy for crime that they are
treatment. Such are the
d preached among us. One
s to us in France; it is that
story, human consciences and

said, while it makes every
, does more good than harm,
open avowals help people to
ridiculous superstitions re-
sts, the stupidly got up mira-
ing arrogance of the priests,
nth by the way of contrast,
fferent parts of the country
position among the people to
arch. A Roman Catholic cor-
ndependence Belge wrote lately:
Protestant Bibles, of which
plain aloud, frightens them
e more anxious, because the
al has been shaken by that
), and because, as I have al-
have taken place in several
nversions to Protestantism."

dedication in Geneva of an
the Bishop of Winchester has
controversy which is not de-
is well known that the State
lled the "venerable company
body Unitarian, or even worse.
h was invited by the Bishop
ony. The evangelical men of
e Church, seeing that, and
rable to the truth would be
nced it: Geneva by the appa-
n the English Church and the
declined the invitation to at-
y protested against the confu-
dent of *Bell's Messenger* hav-
iastly charged the evangelical
e of heart, and sectarianism of
M. Gaussen came out in a let-
and gave a full account of the
the motives of his and his
om taking any part in it.
k of Geneva, allow me to say
nalism reigns still in the E-
that some orthodox city, there
late a decided progress. The
ion of Roman Catholics, the
priests against Protestantism,
Protestant radical party with
tain the "Catholic vote,"—all
ed up the old Protestant spirit
n. A number of zealous men
hat fallen church; and even
st clergy some are brought
as it is in Jesus. Many have
ery cannot be vanquished by
that the empty stuff of what
atural religion is of no avail to
deluded by Popery, or even to
saults. They have, therefore,
to something more substantial;
aggressive, and no more a do-
ontroversial conferences have
rosclytizing efforts have been
and the fall of the Fazy go-
holic) in the election just over
east politically the Protestant
rength and energy. May it be
of something still better—a
ly life. FRANC PARLEUR.

—Wednesday, the 6th inst.,
our quiet village, especially for
Church. On that day we dedi-
p of our God and Savior a very
ive edifice, the first fruits, as I
portion of the "Congregational
cted to this State. A sermon,
occasion, was preached by Rev.
Grand Rapids. It was a joy-
little congregation, for, during
have labored among them, we
ily obliged to change our place
w it was indeed pleasant to find
our own neat and commodious
were called by the rich and
of Meneeley's bells, fresh from
Could our friends abroad,
under God we have been ens-
result, have looked in upon us,
anked God that they had been
heart and means to help us.
nk you for what you have put
do.
Congregational meeting house
bounds of our Association, co-
five counties—a portion of this
"Grand River Valley," which, a
ccepted, has till quite recently
moral waste.
0 by 50 feet, height 20 feet, of
al; has 48 slips and a singing
able of accommodating 350 per-
finished and painted, and cost

th us, and fill our house with
worshipers, and your cot his
multiply our numbers, and bless
d to help us erect a temple to
HENRY ROOT, Pastor.

ON.—Rev. John W. Ray, late of
was installed on the 8th inst.
gregational church of Rockville,
Rev. A. L. Stone, of Boston;
on by Rev. G. A. Calhcun, D. D.,
ge by Rev. R. H. Seely, of Spring-
of fellowship by Rev. Charles H.
ille; address to the people by
low, of New Britain, late pastor

on of the pastor elect was con-
ed ability by a council of twenty-
and honorably sustained. The
quent and graphic exhibition of
office-work of the pastor and
bligations of the people, from 1
part of the 18th verse.
of the installation services were
tained; the main features of the
all the principal participators
There were present on this
dentates of the Union Seminary,
n were class mates, four of them
e exercises, thus showing how
and is becoming indebted to that
. A choir of forty singers led in
for a congregation of about 900
er this installation was one of
and excellence; and the newly-
commences in the flourishing
a work of no ordinary promise.
C. H. A. B.

ENT.—This distinguished writer,
s beautiful poem lectures, will
em, THE GOLDEN CALF, on Mon-
26, at the Broadway Tabernacle.
full house,—and we are sure
any pungent truths in his humor-

The brothers Asa, John and
, give another of their ballad
day night, Dec. 22, in the Broad-
We are happy to learn that their
and the vicinity, has thus far
successful—satisfactory to the
to themselves.

VENTION.—The convention, of
n had appeared in the *Presbyte-*
Hartford two or three weeks ago.
ad been given of it, and the peo-
were generally ignorant of the
body, until after it had depart-
nts in a local paper brought out
Courant, understood to be from
alter Clarke, D.D., of the South
saying that "such men were
ting" as President Woolsey, Dr.
race of Milford, Jones of South-
Windsor Locke, and Goodrich of
not say which of them or who
e thus describes the meeting and

are these: For a long time it
ly supposed that our Congrega-

tional system in Connecticut needed revising, and perhaps amending. At the meeting of the last General Association, Dr. Bacon, Dr. McEwen and Mr. Hall made the fact of such a need obvious to all lovers of fair and order. Accordingly, three gentlemen were requested, some time since, to act as a committee to call a select and small convention, to confer together on the two questions—whether our system needs revision, and Whether the churches to whom the matter entirely belongs, desired and demanded a movement for this end. The committee invited one minister from each of the Associations of the State; invited men from both parties, and in nearly equal numbers, seeking a fair representation of the Consociation, and neither have said secrecy nor closed the doors. When the convention assembled, they chose Dr. McEwen chairman, and Rev. Mr. Goodrich, of Bristol, scribe, —discussed freely and with entire harmony of views and conclusion on the two questions proposed; assumed neither authority nor secrecy; but answered the one object for which they were called, by communicating the condition and the wishes of the churches of the State. They then unanimously referred the entire subject to the Consociation, inviting them, if they saw fit, to make it a matter delegated in a general and public convention, and devise whatever measures they might think best, to be recommended to the church.

We should think that the long-settled, well-united and powerful churches of Connecticut, before they engage in such a convention, would like to know its grounds and objects, who they were that met at Waterbury, what resolutions they adopted, who constituted the committee of three that issued the calls for the Hartford meeting, who were the men that met in Hartford, and what were the conclusions they formed as to the nature and extent of the evils that make such a revolutionary movement necessary.

SLAVERY AT HOME MISSIONARIES.—A correspondent of the *Cincinnati Evangelist*, said to be a "faithful and self-sacrificing missionary, who occupies a very important field of labor," speaks of the effect of the vast increase of slave labor upon the hire now going on in the West, in augmenting the price of labor, of provisions and of property, by which those ministers who could hardly live on their salaries must now pay into debt and incur the charge of dishonesty, adduces his own experience in proof:

"Until the year 1852, I have been able to meet my family ex censes with a salary, partly nominal, partly real. But since that year the cost of living increased so much, that at the close of the year I found myself unable to meet the expenses of the year, by near $100. This year, with that debt pressing upon me, I have been engaged in a desperate effort to meet our expenses, at least, and to avoid, if possible, running in debt. But it is only at the cost of the year, I find it impossible to solve—*if* we keep ourselves decently clothed, and have food to eat and wood to burn. And now I am forced to meet the question as to *duty for the future*: Whether to leave my people, whom I love, but who are poor, and seek a home where there is less expensive living; or to engage partly in some other business; or to turn quite aside from the ministry, at least for a time, in order to liquidate old debts, and provide something for the time to come."

LITERARY INTELLIGENCE.

SHERIDAN.—"Tales of English History, for Children." By Agnes Strickland, author of "Lives of the Queens," &c. Published by C. S. Francis & Co., 252 Broadway; and Crosby, Nichols & Co., Boston. 18mo, pp. 275, with engravings.

THE JAWS.—"Stories from the History of the Jews; also an account of their Wars, as related by Josephus, with additional Facts from Later Jewish History." Same publishers. 18mo, pp. 239, with 21 engravings.

ALICE CAREY.—"Clovernook; or, Recollections of our Neighbors in the West. Second Series." By Alice Carey. Published by Redfield, 110 and 112 Nassau-street. 12mo, pp. 356.

CRYSTAL PALACE.—"Art and Industry, as represented in the Exhibition of the Crystal Palace, New York, 1853-4; Showing the Progress and State of our Various Useful Pursuits. From the New York Tribune. Revised and edited by Horace Greeley." 12mo, pp. 356. Redfield, publisher.

LAWRENCE.—An Address in Commemoration of the 250th Anniversary of the Incorporation of Lawrence, Mass." By Joseph Willard. With an appendix, containing the account of the Second Centennial Celebration. 8vo, pp. 230. Elegantly printed by John Wilson & Sons, 22 School street, Boston.

LOOMIS.—"A System of Moral Science." By Laurens P. Hickok, D.D., Union College. 8vo, pp. 551. Published by G. Y. Van Debogert, Schenectady, and John Chapman, London. Sold here by A. S. Barnes & Co., 51 and 53 Cedar.

"LESSONS IN COUNCIL."—Messrs. James Munroe & Co., Boston, have issued a new edition, reprinted from the last London edition, of the attractive book—"Lessons in Council, a Series of Readings, and Discourses thereon." 2 vols. 12mo, pp. 291, 271. Sold by R. Carter & Brothers, Broadway.

LECY.—"Lucy Herbert; or, The Girl who would have an Education." By Estelle. 16mo, pp. 114, illustrated. Moorde & Co., publishers, Boston. Sold at Carlton.

FORRESTER.—"Messrs. F. & G. C. Rand, of Boston, have sent us a handsomely bound copy of "Forrester's Boy's and Girl's Magazine," Vol. II., published by them—one of the best of its class. We should like the volume more, if it had for its frontispiece a hand-some portrait, the representative of a worthier model to be held up for the admiration and imitation of our boys."

MORISON.—"January and June; being Out-door Thinkings and Fireside Musings." By Benj. F. Taylor. 12mo, pp. 281, illustrated. Samuel Hueston, publisher, 139 Nassau-street.

BUCHANAN'S.—"The Life of Harman Blennerhassett, comprising an authentic memoir of the Burr Expedition, and containing many facts not heretofore published." By William H. Safford. 12mo, pp. 239. Published by Moore, Anderson, Wilstach & Keys, Cincinnati.

LADY HUNTINGDON.—"Lady Huntington and her Friends; or, The Revival of the Work of God in Days of Wesley, Whitefield, Romaine, Vernon and others in the Last Century." Compiled by Mrs Helen Knight. Published by the American Tract Society. 18mo, pp. 262, with portrait of Lady H.

MUSIC.

CHURCH MUSIC.—Mr. Bacon's little book for the use of congregations, which has been advertised for December, is necessarily delayed until next month by the illness of the author, who is interested in the views on church music may be assured that the book is worth waiting for. The following recommendation, prefixed to the work, gives a brief idea of the nature of it. It is signed by the gentlemen who acted as a Committee of the General Association of Connecticut in preparing the Concordant Psalms and Hymns:—

"The subscribers, having been made acquainted with the object and plan of the following compilation, and having given some attention to the manner in which the compiler has performed his work, take pleasure in commending this book to the churches. We think it entitled to attention between congregational singing and choir singing must be recognized and acted upon, in order to the success of either; and we are confident that, where this distinction is properly regarded, the choir will attain its highest usefulness, while the natural desire of the Christian congregation, to make their voices as well as their hearts in the songs of worship, will not be stifled nor trifled. Surely, by the whole congregation—the living stones of the temple—hymns in familiar old tunes—in every where a desire and demand for another sort and style of singing, in which the song shall be *impressive*, and not merely the expression of a united act of worship.

The book now offered to the public recognizes the double want, and presents to the use of worshiping assemblies the most familiar psalms and hymns in connection with the most familiar tunes. Where this book is used, the tunes, and the psalms and hymns with which they are connected, will be inseparable; and choir singing for impression and edification will be confined to certain portions of the service, as, for example, to the hymn before the sermon, or to to the hymn at the beginning of worship.

JEREMIAH DAY,
E. F. FITCH,
J. HAWES,
LEONARD BACON.

Mr. T. S. Berry, 237 Broadway, publisher of music for the piano-forte and dealer in pianos, sends us a handful of new pieces:

1. "Young America Polka," composed for the piano, and respectfully dedicated to Capt. Ingraham, the brave deliverer of Kozats, by P. H. Vanderweide. The picture on the title-page of "Young America," in a gale of wind nailing the flag to the pole at mast-head—is very suggestive to the admirers of that precocious youth.

2. "Columbia, the Land of My Home," as sung at Jullien's Concerts, by Anna Zerr. Composed and arranged for the pianoforte by Fred. Widdows.

3. "Go it while you're Young—Schottisch." Composed by Paul Brown.

4. "I may not meet thee." Composed by Wm. J. Wehmore, M. D.

5. "Sister Darling." Words by George Pratt. Composed and affectionately dedicated to Sister Sarah. By Hettie M. Whittlesey, of Music Vale Seminary, Salem, Conn.

Mr. Horace Waters, 333 Broadway, sends another installment of music for the pianoforte, published by him.

1. "Fly, fly away; or, the Dream," written and composed by Frances Isabella King.

2. "Ben Bolt's Grave." A Song and Chorus, sung by Buckley's Minstrels, composed by Henry C. Watson.

3. "The Old Homestead." A song; words by J. M. Fletcher; composed by L. Heath, author of the "Grave of Bonaparte."

4. "Alice Clair." A ballad. Words by J. M. Fletcher, composed by L. Heath.

5 "Come, sing again that Song." Music by Stephen C. Massett.

6. "Eva to her Papa, as sung by Little Cordelia Howard. Words and Music written expressly for her by her father, George C. Howard."

When your daughter's ta'en away,
And your heart is filled with care;
When with angels I shall prey,
Pray your pains and comfort here;
Shall your Uncle Tom be free?
Papa! promise this to me.

When your little Eva's there,
Robed like those in spotless white,
And the conquering palm I bear,
Blest with love and Heaven's light;
Shall poor Uncle Tom be free?
Papa! promise this to me.

Wife and children send him near,
When forever I am gone;
Papa, clasp the falling tear,
Take it as my dying song;
Uncle Tom! O, make him free!
Papa! papa! do for me.

BRADBURY.—"The Shawm; a Library of Church Music, containing about 1000 pieces," to which is added an original cantata, entitled "Daniel; or the Captivity and Restoration." By Wm. B. Bradbury and George F. Root, assisted by Thomas Hastings and T. B. Mason. Published by Mason & Brothers, 23 Park Row. pp. 352.

PAMPHLETS.

The First Report of an able committee on the Sanitary Condition of the Laboring Classes is published by the "Association for Improving the Condition of the Poor." pp. 32. It discusses the subject of Dwellings for the Laboring Classes, and we hope will lead to practical results at the hands of liberal and philanthropic capitalists.

"Take care of the Children and the Men will take care of themselves." Is the title-page of an 8 page tract issued by the Am. S. S. Union. Will not somebody write a book in illustration of so suggestive a motto?

"Industrial Universities for the People" by Prof. J. B. Turner of Jacksonville, College, is published for the Industrial League of Illinois, by W. Catlin, Jacksonville. Anything written by Prof. T. is likely to be read and to make its mark. The idea proposed for founding such an institution by a grant of land from Congress strikes us as the most innocent feature of the plan.

"Letters for the People on the Present Crisis" comes from St. Louis, and is designed to exhibit the influence of Slavery upon the Opening of Nebraska Territory and the building of the Pacific Railroad. The writer shows that Slavery is rapidly declining in Missouri, being unnatural there, and will be driven out by the railroads and common schools; "Nebraska must be a free State, whatever Congress may do about it." No section of the country is more loyal for white settlers. The Indian reservations cover but about one-eighth of the territory. Its speedy settlement will greatly facilitate the building of the great Pacific railway. The writer urges the Platte route from St. Louis.

Two Minutes of the General Association of New York have been printed, but in a very unsatisfactory form, both as to the style of mechanical execution, and, still more, as to the slovenliness and inaccuracy of the statistical tables. The list of all the Congregational churches in the State, with their connections indicated, is of great value, if correctly printed.

The indefatigable T. S. Arthur has written two instructive tales, which are published by T. B. Peterson, Philadelphia:—

"The Iron Rule," and
"The Lady at Home, or Happiness in the Household."

They are published in pamphlet form, about 100 pages each.

"The Seventh Heal; or Louis Napoleon foreshadowed by Prophecy," by W. Meynell Whittemore, Rector of St. James's, Duke's Place, is an English pamphlet, sent over by Sampson Low & Son, London. It is earnest, evangelical, liberal in its tone, and eloquent in its appeals. pp. 31.

"The Doom of the Crescent," by William Childs Dix, is published by Tolo & Dutton, Boston. pp. 35. This writer, like the last named, anticipates with satisfaction the speedy overthrow of the Turkish power.

"The character of Nicolas Stilmon Clarke" is the subject of a discourse by Rev. F. D. Huntington, of Boston. Published by Crosby, Nichols & Co.

"Fourth Annual Report of the Union School and Children's Home," of Philadelphia, printed by W. F. Geddes, is gratifying to a philanthropic heart.

"Peace Principles applied," is a 4 page tract of the Am. Peace Society, Boston.

"Congregational Tracts, No. I. What is Congregationalism?" A very sound presentation of the principles of Congregationalism—that a church is a voluntary local association of professed Christians for the observance of Christian ordinances; and "possesses, by virtue of its calling, and as intrusted with the responsibility of building, and ultimately and finally, all the powers requisite for carrying out the ends of its organization, subject only to the law of Christ."—but not the Scripture Principles. Particularly, that it elects its own officers, which election imparts the grace of "validity," and can itself reject unworthy brethren, admit and expel members, and decide its own questions of order, and all its decisions are "final." It closes thus:—

"Congregationalism is obligatory.

"Its claims are not the claims of sectarianism, but of Truth; of the word and authority of God. Many now assert these claims thoughtlessly, we would trust: and yet, however that may be regarded as an apology when offered to *man*, it is none when offered to the King of Zion. As men,—as the descendants of more than royal blood,—we may renounce our privileges and dishonor our birth: we may disgrace the noble vine, beneath whose spreading branches we received our birth, and by whose fruit we have been nurtured, but we *cannot* so lightly discard the principles of Eternal Truth. We *cannot* so easily cast off the responsibilities which rest upon us as the subjects of God's moral Government. If these are the principles of the Bible, it is the duty of every man to adopt them, unhesitatingly and fully. It is our duty to abide by them, to maintain them, and to see that they are perpetuated. It is a glorious trust as ever was committed to man. It covers the dearest and most glorious interests of our race; it embraces our own interests for eternity. Who would be found recreant to such a trust,—unfaithful to the duties of such a stewardship?

It is inclosed on the back with the following certificate, of no very modest date:—

"With the plan above-mentioned, I hereby express my concurrence, and pledge my co operation. Having heard read Tract No. I, I approve of the principles therein stated and defended, and concur with it in the matters of our churches as a perspicuous and able exposition of our ecclesiastical system. EATON L. HAWLEY.

"BRIDGEPORT, Sept. 5, 1844."

Mr. J. B. Carrington, New Haven, is the publisher of this tract, on behalf of an association originating we are informed, in Fairfield county, of which Dr. Hall was an active coadjutor not long since. Several tracts were published in the series.

THE MONTHLIES.

Putnam's authorized "Illustrated Record of the New York Exhibition of the Industry of All Nations" comes out in parts of four numbers. It is admirably got up, with a lavish expenditure in its illustrations, which make it a highly entertaining and useful repository of pictures of art and manufacture.

The Parlor Magazine of Cincinnati, edited by Jethro Mitchell, closes its first semi-annual volume. No. 6 has a good engraving of the town of Heidelberg, Germany. The number is mainly made up of original articles, pp. 64, price $2. Miss Alice Carey is associate editor.

The Western Literary Cabinet, of Detroit, is edited and published by Mrs. Electa M. Sheldon. Vol. 9, No. 6.

Woodworth's Youth's Cabinet and Illustrated Dollar Magazine, edited by Francis C. Woodworth. D. A. Woodworth, publisher.

The Opal is edited by the patients of the State Lunatic Asylum, Utica, and sometimes contains gems of rare beauty or touching interest. $1. Vol. 3 is closed.

The African Repository, the organ of the American Colonization Society, has closed its 29th volume, always a little late.

The Christian Union, by Edward E. Orvis, New London, Pa., is conducted by members of the "Christian Connection," so called.

The Youth's Day-spring of the American Board is always pleasant reading for good children. $2 for 16 copies.

The Pennsylvania School Journal, edited by Hon. Thomas H. Burrowes, formerly Secretary of the State, shows by the very appearance of its second volume that a great work of educational advancement is fully begun in Pennsylvania.

RELIGIOUS INTELLIGENCE.

AMERICAN WESLEYANS.—This body is not an aggregation of societies in one organization, and hence cannot be properly styled a *Church*, as the Presbyterian and Episcopal churches. But it is a *Connection* of Independent churches. And that Connection was never known as the "True Wesleyan" Connection, except by those who persist in giving it a nickname.—*Wesleyan.*

A CLERGYMAN'S LEGACY.—The friends of the Theological Seminary of Virginia will be glad to learn that the late Rev. James W. Cocke, the Secretary for Foreign Missions, left by will his library of about 1000 volumes to the Seminary. The books are valuable, and just such as the students most need.—*Southern Churchman.*

METHODISTS "SOUTH."—Our Southern exchanges are in high spirits over the recent arbitration in New York city of the Church suit. They do not, however, make any remarks as to what will be done with the $230,000 thus obtained; whether they will let it lie for the present at New York, or build a Southern book concern with it, or take it out from year to year in books. The General Conference, at Columbus, Georgia, next May, will likely decide the matter.—*West. Ch. Adv.*

PRACTICAL CHRISTIANITY.—The Sunday-School of St. Ann's Church, Brooklyn, Dr. Cutler pastor, contributed lately $61 for a Christmas dinner for the inmates of the Brooklyn Orphan Asylum. This is a true act of Christian benevolence. It is something that makes the poor feel that they are cared for.—*Tribune.*

CHAPEL IN PARIS.—The English residents at Paris, belonging to the Established Church of England, have resolved to erect a chapel large enough to accommodate 1500 persons, provided our Government shall promise to contribute one-third of the expense.

SOUTH CAROLINA.—Rev. W. M. Wightman, D.D., editor of the Charleston *Christian Advocate*, has been elected President of the Wofford College, in the bounds of the South Carolina Conference, but we have not learned of his acceptance.

SAYBROOK.—Rev. Salmon McCall, of Lebanon, (Goshen,) was ordained pastor of the First Congregational church in Old Saybrook, on the 7th inst. Sermon by President Woolsey, of Yale College, from Deut. 29: 29.

A PERVERT.—We have been informed, says the Warwick *Advertiser*, that the Hon. Miss Somers, daughter of Lord Somers, took the veil at the Benedictine Priory, at Princethorpe, on the 15th inst. The ceremony was presided over by Right Rev. Dr. Ullathorne, who was assisted by a number of priests.

THE POWER OF THE BIBLE.—At a meeting of the Manchester Bible Society the Earl of Shaftesbury stated that he had recently learned, that of the 960 pickpockets and burglars, at a meeting of whom in London, no some time since presided, only fifty were now pursuing those callings. The reformation of the remainder had been effected by the Bible in the hands of a very humble man.

GREENBUSH.—Rev. E. M. Rollo has accepted a call to the Presbyterian church in Greenbush, near Albany, N. Y.

Rev. Horace Gregg, late agent of the American Temperance Union, has accepted a call from the Presbyterian church at Youngstown, Niagara Co., N. Y.

FOREIGN.

FROM OUR ENGLISH CORRESPONDENT.

ENGLAND, Dec. 2, 1853.

TREATMENT OF PROTESTANTS ON THE CONTINENT.

On the 29th there was a large meeting in London, to consider of a memorial to the government respecting the persecution of Protestants by continental governments. The meeting was promoted by the Protestant Alliance, and presided over by Lord Shaftesbury, who gave a clear narration of facts drawn from Italy, Spain, and Portugal, showing the necessity of some measure being adopted for the defence of Protestants. With respect to Tuscany, the noble chairman made pointed reference to the conduct of British residents and visitors at Florence who appeared to be without either religion or patriotism. Those anomalies practiced by the Grand Duke touched them not; and he received their fulsome adulation notwithstanding; they would hurry to the court and kiss the hand which was hardly cool from the signature of the decree which incarcerated the Madiai. The conduct of Spain in refusing even decent burial to Protestants was commented upon; and a new penal code promulged in Portugal was brought under notice. It appears that by decree the following offenses are declared to be subject to heavy fine and imprisonment:

"1. Injuring the established religion publicly, in any degree, act, or object of worship, by deed or word, or by printing in any form 2. Attempting by similar means to propagate doctrines contrary to the Catholic dogmas as defined by the church 3. Attempting by any means to make proselytes or converts to a religion or sect condemned by the church. 4. Celebrating public acts of a worship other than that of the said Catholic religion."

As this code extends also to Madeira, it will threaten the safety of many British subjects. From Malta a new code has been sent to England for approval, which contained enactments similar in spirit. This manifest change in the policy of several foreign states, and the attempted step backward from Protestant countries, such as Prussia, Holland, and England, was directly attributable to the influence of the Vatican; and the memorial adopted, after reciting the facts, argues, that they clearly indicate a settled purpose on the part of the Papal power to put and the States subject to its predominant influence to suppress by violence the profession of the reformed faith, and to visit Protestants with every form of annoyance, insult, and humiliation. The memorial suggests it should be distinctly made known, that Great Britain will not maintain diplomatic relations with any State which shall persist in denying to British subjects within its territory the free exercise of their religion.

THE LONDON MISSIONARY SOCIETY.

There was a special and well-attended meeting of this society on the 30th, at Exeter Hall. The Earl of Shaftesbury presided. The proposition of the committee for sending ten additional missionaries to China was submitted, and resolutions in accordance were adopted The project will require an addition to the income of the society of three to four thousand pounds yearly. A special subscription list was announced and many handsome donations were made.

RUSSIA AND TURKEY.

There are no new facts of great importance from the seat of war, nor any plain announcement of the purpose of the great powers. It is said that England and France have positively settled a treaty presenting the course of common action, irrespective of the German powers. The speech on the opening of the Prussian Chambers on the 28th, has been received to-day. That part of it which refers to the Eastern question pledges the King to nothing. He will continue to labor for the promotion of peace, and maintain an attitude of independence. It is said that another circular note, and a second manifesto from the Czar have been prepared, and that on the reception of these the autocrat will stake the issue of the war.

Further successes have attended the Turks in Asia, so that the situation of the Russians under Woronzoff is said to be critical. The telegraph to-day announced that the Turks have taken the great fortress of Soochom Kali, on the Black Sea, and have also captured the fort Usurghetti. Five times the Russians were foiled in attempts to retake fort St. Nicholas. An Egyptian steamer is reported to have captured the Russian steam frigate Wladimir. The Fondroyant, the Russian steamer which was in attendance upon Menschikoff, and since employed to transport troops to Batoum, the key to the theater of war in Asia, has also been destroyed, and the troops and crew drowned or captured near Batoum.

The Turkish admiral Slade is in the Black Sea with his squadron,—shame to France and England that he is unattended by the combined fleets,—this, and the success of the Turks in capturing the fortresses is held to be very threatening to Russia, as destroying the base of operations against Constantinople. The Turkish squadron is in fine condition and well commanded; and good hopes are entertained that it will be able to strike a blow, by possibility, even at Sevastopol.

SERVIA.

Prince Alexander has declared himself. In answer to the requirement of the Porte, he declares for a strict neutrality. If he can maintain this against the arts and influence of Russia it will be of great importance to Turkey in the event of a prolonged struggle, which through the procrastination and apparent indecision of France and England, appears to be highly probable. The Wallachians are suffering greatly under the severity of martial law, as exercised by the invading Russians. Gortschakoff has compelled the Wallachian militia to serve with his troops against their own sovereign. The son of the commander is reported to have been killed at the battle of Oltenitza. According to the latest accounts the Turks were in great force at Kragovia, on the left bank of the Danube. Russian accounts say that immense forces will be concentrated upon the seat of war, and that the entire effective army of Poland is ordered southward, leaving that unfortunate country to the keeping of invalids and non-effective troops. If so, this would argue either that the Czar is assured of the powerlessness of the victim, or that he is resolved at any risk to overwhelm Turkey, and set at naught the protests of England and France. About £800,000 invested by an agent of the Emperor in British securities has been realized, and exported to Rotterdam. The Emperor will need the sinews, and a loan is talked of.

The British Parliament is not to be summoned for the dispatch of business before the usual time—the first week in February. Ministers would seem to be pretty confident, and not to need or to desire the advice of Parliament.

The two Peninsular kingdoms appear to be in a very precarious condition; a military movement, in which the people would participate, and the object of which would be to set aside the Queen, has been suppressed with difficulty by secret agency and semi-diplomatic interference. A Miguelite movement is expected in Portugal. A letter from Badajoz is quoted, which states positively that a regiment there has proclaimed Don Miguel. Truly there is no peace for the nations. AGRICOLA.

FROM OUR REGULAR FRENCH CORRESPONDENT.

X——, Nov. 22, 1853.

We are here waiting anxiously for the issue of the war now going on between Russia and Turkey, and we wonder what the complications will be that are to spring out of it for the rest of Europe. Our despots, great and small, seem to fear very much the consequences of that war. In France and in Italy measures are everywhere taken to put down any attempt of the democracy to prepare for an emergency. In both countries arrests are on the increase, and secret societies seem to spring up everywhere with renewed vigor, wherever they have been for a while dispersed and their members imprisoned.

The newspapers will bring you the accounts of the trial of three men who, twice in a month, at the Hippodrome and at the Opera, came near murdering Bonaparte. The debates have been instructive, and have shown on the part of Bonaparte's judges, most scandalous contempt of all justice. Of course the accused have been condemned—some deported, some transported, the most imprisoned. Will Bonaparte feel more secure now? Do you think he will go about now without the dread of a poniard or a pistol? No, thank God, a tyrant like him is condemned to hear for ever the voice of the blood he has wantonly spilled. He may seize the reckless men who like himself have lost all fear of God,

"Les vergers trouvent de nouveaux arbres,
Qui, meme apres leur mort, auront des successeurs."

It must have been a thrilling moment when the eloquent republican advocate, Jules Favre, pleading for one of the accused, and deprecating political assassination, exclaimed: "No, never in France will a government be able to build itself up on assassination! And should a political adventurer ever succeed by such a means, France would reject him; his reign would be ephemeral and sooner or later he would receive the just punishment of his crimes" Amen.

It is positively said the Emperor is about to sign a decree modifying greatly our custom-houses duties. He is well known to be favorable to free trade, and intends to diminish the duties of 50 per cent. on some very important objects of trade.

Marshal St. Arnaud, the Minister of War, one of the greatest villains of the age, has caused a chapel to be built at the War Office, and has got a priest of his own Satanic supreme taste, to officiate. He will have another body there always ready to absolve him from his guilty acts, and thus be all the time a sinless man.

FRANC PARLEUR.

* Burrhus to Nero, in the Britannicus of Racine.

Arrival of the Asia.—The British mail steamer reached this port on Thursday evening, with news to Dec. 3

The stirring event had occurred since the date of our previous address. There seemed however to be less prospect than before, of a pacific adjustment of the dispute between Russia and Turkey. Whether other negotiations would be drawn into the conflict, or not, was a matter about which there was a difference of opinion.

Money was scarce in London—flour and cotton a trifle lower. On the first, consols fluctuated from 94 3-4 for money to 94 1-4, and finally closed at 94 1-2 The applications for discounts are very heavy and very urgent, but no general alarm existed. Nearly a million in gold has been withdrawn on Russian account, and it is expected that money will be scarce till the close of the year.

The Steamer The [illegible] arrived at Liverpool, with the import of grain into Great Britain—5,181,648 quarters of wheat, and 3,332,537 of other grain. Of wheat and flour united (which are of greatest value), the proportion supplied

By the U. States was 25 per cent., other grain 5 per cent

By Russia,	15	do.	17 do.
By Turkey & Egypt,	13	do.	34 do.

Russia and Turkey together furnished of wheat and flour, 29 per cent.; and of other grain, 50 per cent. Wallachia and Moldavia alone furnished of this, 1,672,384 bushels of wheat and 3,139,464 bushels of other grain. The Russian ports in the Black Sea gave 3,365,248 bushels wheat, and 2,568,026 bushels other grain.

The London Directory.—This huge volume, prepared by the post-office, is increased this year by 208 huge pages, or about 10 per cent. on the previous year It serves a city of nearly three millions of people, spread through 8,400 streets. Says the *Daily News:*

"It wants are cared for by tradesmen and professional men, who divide themselves into about 750 classes. Nothing shows the large progress of civilization more than this extraordinary division of labour. There classes consist of nearly 100,000 separate firms or individual establishments. The money concerns of the metropolitan giant are taken care of by 80 banks. The minister requisitions the services of about 4,000 physicians to quench his daily thirst. About 2,000 butchers prepare his daily meal, while not less than 3,000 bakers are occupied in supplying him with bread."

IRELAND.

The Potato.—Complaints are rife from all parts of the country, of the continued exportation of potatoes to English markets.

D'Aubigne.—The Rev. Dr. D'Aubigne, the distinguished divine and historian, is now in Dublin, on his way to Belfast, for the purpose of delivering the inaugural address at the opening of the Presbyterian College.

The Exodus.—A Louth paper states that some of the best and most efficient members of the constabulary force are preparing to emigrate with their wives and families to either America or Australia. The causes assigned are the scantiness of the pay and the severity of the duty.

Cholera.—According to the Cork *Examiner*, there is no doubt of the fearful pestilence having visited that city. Dublin, so far, continues wholly free from the disease. Dantries, however, is prevalent; and worse still, fever of the worst type is raging to a considerable extent.

Savings Banks.—There has been an active "run" upon the savings banks in Abby-street and Meath-street, Dublin. The cause of the panic is not stated by the depositors at Monday's business. Their anxiety does one of them appear to know why there should be a run, save that others are alarmed.

GENERAL NEWS.

Widening Streets.—Canal-street is at last to be extended to the East River, and the Assistant Aldermen have adopted a report in favor of extending the Bowery in a direct line from its present terminus, southward to Franklin Square, there to connect with Pearl-street.

The Methodist Settlement.—The Commissioners of the Methodist Episcopal Church retain all the property belonging to the Book Concern, including the depositaries at Boston, Pittsburgh and Charleston, S. C., with the papers at Auburn and Pittsburgh, and pay to the Commissioners of the Methodist Episcopal Church, South, their pro rata dividend

Amounting to the sum of $69,062 59
And for their interest in the above property the sum of 121,937 41

Whole amount to be paid the South, $191,000 00

The South retain their newspaper grants, with about $40,000 in old notes and book accounts, within the bounds of the Methodist Episcopal Church, South

The Common Schools of New England.—By the last official returns of the public schools in the six New England States, the whole number of pupils in attendance during the year was 641,983. The whole cost of instruction for the year was $2,055,131 65 In Vermont, the average cost of each pupil was $2 22 In Maine, $1 34 In Connecticut, $1 35 In Rhode Island, $1 64, In Massachusetts the law requires each town to raise by tax at least $1 50 per child between 5 and 15 years of age, as a condition of receiving a share of the income of the State School Fund. All the towns complied with this condition last year, and 180 towns raised double the sum thus specified. The amount expended in Massachusetts last year, for each child between the ages above named, was $4 62.

Verdict.—William Meers was found guilty of manslaughter, at Rockford, Illinois, on the 28th ult., and sentenced to the penitentiary for one year. He murdered a man named Terrence Donnerie, and the people were so indignant at the verdict of the jury that they held a public meeting and denounced the sentence of the court as a burlesque, and disgrace to the county.

The Armory Commission.—We learn from the Springfield *Republican*, that the Commission on the National Armory, have made their report to the Secretary of War. No two members agree in their opinions, and each has made a separate report. The conclusions of the majority are unfavorable to the continuance of the military superintendence.

"Punch" a Dangerous Companion in Austria.—Two Scottish ladies, traveling in Austria, were recently arrested by the police, and narrowly escaped imprisonment for having in their possession a copy of *Punch*.

Run Away.—Eleven negroes, sir belonging to Albert G. Johnson, one to John T. Redd, one to Rufus Matthews, one to J. K. Taylor, one to Caleb Taylor, and one to Mrs. Hopkins, all of Marion county, made their escape on Saturday evening last, in one party. They crossed the river at Quincy, at 12 o'clock, and reached Meriden, twelve miles distant, before morning—of course assisted by the antislavery feeling in that locality.—*St. Louis Rep., 7th.*

Mrs. Gaines.—Mrs. Gaines contradicts the statement of the *Delaware Gazette*, in relation to the discovery of evidence by which she had induced those who held the large estate in New Orleans, to which she had laid claim, to compromise with her on liberal terms. She says there is not a word of truth in it.

The Telegraph.—Mr. Justice Meredith, in the Superior Court at Quebec, decided that the operator of a telegraph company cannot be compelled to divulge in a court of justice, the contents of a telegraphic dispatch sent or received by him.

It pays well.—We learn from a Louisville letter writer that Miss Lucy Stone realised $100 a night for her lectures in that city. Speaking in bloomers is rather profitable.

The Fredia.—Two young negro slaves killed their master, Wyllis Kearney, of Caldwell county, Kentucky, a few days since. He was a hard master, and was about to punish one of them, when the other came up and threw a rope over his head, and then both pulled on the ends of the rope until he was choked to death.

Long Service.—Judy, a slave, died in Bradley County, North Carolina, on the 15th ult, aged one hundred and ten years.

Maine Boys in Australia.—Letters were received on Monday evening from a number of the Skowhegan boys, now in Australia. They are all well and in good spirits.—*Skowhegan Clarion.*

Debasement of Congress.—The *Daily Times* says: "We have no doubt a million of dollars will be in the hands of lobby agents at Washington, to be used in purchasing support for the various projects that will be pressed upon Congress during the coming session."

The Internees in New Orleans during the past week were 372, including 214 from cholera.

An Ethiopian Hercules.—A negro at Petersburg, Va., took up and "toted" on his shoulder a hogshead of tobacco from the depot to the Centre Warehouse. It weighed 855 pounds. The Southside Democrat says this is a fact.

*

Literary Gabble

A Compendium of the Theological and Spiritual Writings of Emanuel Swedenborg; being a Diglotta, or, Side-Views of all his Peculiar Doctrines. Boston: Crosby & Nichols; New York: C. S. Francis & Co.

There is much more of explanation in the title page; but we cannot afford room for it all. It is a general rule with us to read the books which we notice in these columns; but we are compelled to make this huge "epitome" an exception. We have tried to read it, but we find after several attempts, that the maxim of the celebrated Mr. Patch, who fell a victim to the unlimited belief that "some things can be done as well as others" is not applicable to such a case as this. According to our experience, the reading of Swedenborg's works, even when epitomized in the most "systematic and orderly" fashion, is one of the things which cannot be done at all. We should be amazed at the imprudence of the publishers, if we did not know that editions may be sold when not one copy in a hundred finds a reader.

The modern delusion about spirit-rappings, table-tippings, &c., is in some way related to the philosophy and theology of Swedenborg. We have no doubt that the Swedish seer was as honest a man as the simplest and most credulous of his disciples; and, at the least, no less respectable for his intellectual powers and attainments than Judge Edmonds, or any other philosopher of that school. Those who read the writings of the New York democratic judge, will be likely to dip into those of the Swedish noble; and we think that wherever the "manifestations" are decidedly developed, there may be a sale for this "compendium." We recommend this volume of 592 large, octavo, double-columned pages as a suitable ornament for the parlor-tables which have fallen into the habit of moving and pronouncing by spiritual agency.

Memoirs of John Abernethy, F.R.S.; with a View of his Lectures, writings, and character. By George Macilwain, F.R.C.S., Author of "Medicine and Surgery, one inductive science," &c. &c. New York: Harper & Brothers.

Mr. Macilwain is a careless and clumsy writer, so far as the construction of sentences is concerned; but his meaning is easily made out by a "benevolent reader," and his subject is treated with a heartiness of admiration and a scientific clearness of conception which command and repay attention. Medical men of course will be chiefly interested in this biography of one of the most illustrious contributors to the advancement of the science and the art of healing; but intelligent men in other professions will find themselves instructed and delighted by tracing, under the guidance of our author, the character, the process, and the results of Abernethy's investigations. Clergymen, especially, ought to know something about the progress of medical science, and the constant improvements made by the medical profession in the manner of dealing with diseases. Such knowledge will put them on their guard, and will enable them sometimes to put others on their guard, against the misrepresentation, common to several classes of pretended reformers, that "regular physicians" are bigoted in their adherence to mere traditions, and that medicine, in the hands of the medical profession, is not an inductive science. This book incidentally, gives some very striking illustrations of that topic.

We cannot close our notice of the volume without referring to one striking trait in the character of Abernethy as an observer in the science of physiology. He never inflicted pain, even on a frog, for the sake of experimenting on life. Most readers are aware that the dissection of living animals has been practiced by students and inquirers in Natural History; poor brutes, from the vilest to the noblest, have suffered tortures that would shame the inquisition, because their tormentors hoped that nature might be compelled by such torture to give some new disclosure. Abernethy avoided; and his biographer implies that cruel experiments have never contributed anything in reality to the advancement of science.

Old Sights with New Eyes. By a Yankee. With an Introduction, By Robert Baird, D.D. New York: M. W. Dodd. 1853.

This book would have fared much better at the hands of critics, and have proved more acceptable to readers generally, if the modesty of the author in withholding his name, had not been overborne by the well-meant but somewhat extravagant heralding of the introduction. It is really a very commendable book; just such a book as the traveler in Europe would be glad of as an every day friend; for it gives in a condensed form, and in an easy, pleasant style, the substance of the guide books without their dry minuteness of detail. The steamers, the railways, the diligences, the hotels, the views, the sights, the reminiscences—all that one wishes in a cursory examination of the old world—are here served up in the way of agreeable chit chat that makes almost superfluous the garrulity of a guide.

We take no exception to the book on account of the gravity with which it puts forth the most common-place items of information, as if nothing were known of Europe upon this side of the Atlantic; for however well read the traveler may be, when in a foreign country he will often find himself at a loss in just such matters as passports, railroads, *Douanes*, &c.; indeed we take no manner of exception to the book itself, for it is quite readable, and will be quite useful in its way. It has the misfortune to be too much petted by its godfather, who would magnify its infant gambols on the stage of authorship into feats of prodigy.

Nearly every sentence of the Introduction is a eulogy upon the author as one of the very first descriptive writers and critics of the age. Especially is he commended for his criticism upon art. Says this flattering sponsor, "The discrimination with which the author treats of the various objects of art which he saw, displays no ordinary cultivation of judgment and taste. In this respect, the book before us reminds one of *Mathew's Diary of an Invalid*, a book of surpassing interest, even yet, of the best works of art to be seen in Italy."

After this announcement we turn to the account of Milan, and learn that "the *Brera*, is a great establishment, containing an extensive gallery of paintings," &c. No mention is made of Raphael's Marriage of the Virgin, in presence of the discomfited Sciltre—that extraordinary though imperfect composition of a youthful genius, which draws thither all true lovers of art—nor of other works of Raphael; and works of Titian, in the same gallery. "The *Ambrosian* Library is celebrated for its numerous and valuable manuscripts;"—but no mention of its connected galleries, which contain *Raphael's* cartoon for the "School of Athens," *Michael Angelo's* studies for the "Last Judgement," *Leonardo da Vinci's* portraits, and a fine copy of his "Last Supper;" though we are informed that "another object of interest to visitors [at Milan] is the celebrated 'Last Supper' of *Leonardo da Vinci*, begun in 1493, the original of nearly all the engravings of that scene."

We turn to Venice, and are informed that the author "visited the Academy of the Fine Arts, an extensive collection of paintings and sculptures, containing the finest specimens of the Venetian school by Titian, Paul Veronese, Tintoretto, Bassano," &c. And this is all that is said of a gallery which contains Titian's *Assumption*—whose rich and gorgeous coloring is the emulation of painters of every nation—by a writer whose "discrimination, judgment and taste," in matters of art, are specially extolled.

We turn to Florence, and are informed that in the Imperial Gallery "stands the famous *Venus de Medicis*, an ancient statue more than two thousand years old, universally acknowledged to be the most perfect model of female symmetry and beauty;" and then proceeding to Rome, we are ushered into the presence of the *Dying Gladiator*. Here the author's remark is, "Whether it was owing to my own excited feelings or to the intrinsic merit of the statue, or to the powerful description of the poet, I cannot tell; but nothing of all I had seen in Rome affected me so deeply." The tears dropped like rain as I stood before it."

Now we cannot complain of the writer for telling us why he was so deeply affected, which he confesses that he did not know. We have seen pulpit orators in the same predicament. But surely a critic of such extra-pasts as his praises claims for him, might have suggested the wonderful anatomy of life in death, the heroism of the soul unsubdued while nature, wounded and exhausted, faints away, the life that had been stirred in all its powers of action, now slowly ebbing out through the marble that seems to throb with agony. He does not, however, pretend to play the critic, and must not be held to account for the qualities imputed to him by another.

We do not make these references to disparage the book, but rather to introduce it upon its own unpretending merits. They, reader, do not throw it aside in the first fit of disappointment from over-raised expectation. Remember that an anniversary speaker making his modest debut, is not responsible for the extravagant promises of the chairman who introduces him. We have found much pleasure in this genial and unassuming volume; and if you drop the extravagant of the introduction, we can assure you that you will enjoy these "old sights with new eyes." We shall be pleased to hear from the author again, in his own name.

German Popular Tales and Household Stories; collected by the Brothers Grimm. Newly translated, with Illustrations by Edward H. Wehnert. In two volumes. New York: C. S. Francis & Co.

The German people have a character of their own, so pronounced and peculiar that no one reading them will ever confound them with the similar legends and stories among another people. There are some of the older English stories which resemble them, because the German and the English nature had formerly much in common. But the peculiarities of this story-style long since departed from English literature and life which preserve a very marked character from the bustling trading and dyspeptic nation into which the old English people has now degenerated. These stories have an old-world atmosphere breathing through them. They have grown up under the shadow of the Hartz mountain; on the sunny and vine-covered banks of the legendary Rhine; among a people simple, poetical, yet robust and vigorous, and teeming with the prolific force of imagination and fancy. They show the gumbols of a great, athletic and religious mind, historical and ancestral in its habitual musings, and delighting in traditional fancies and fun.

The translators have done their work well, rendering the rough and unfortunable German into excellent and faithful English; and the engravers and printers have added their part to make the volumes attractive to young eyes. Older readers may derive no equal pleasure from them, and more advantage, regarding them as we have intimated as the natural exponents of the Germanic mind; the flowers and wheatsheafs that have grown from a soil whose statelier productions—of philosophies, theologies, statesmanships, and the like—are more imposing, but not so apt, spontaneous and suggestive.

Scott's Barns. Illustrated. New York: Robert Carter & Brothers, 285 Broadway. 1854.

The national enthusiasm, always so ardent and so influential among Scotchmen, has prompted this beautiful compilation of the best and most favorite pieces from the Scottish poets. The title given to the volume we do not altogether like. It sounds affected to American ears; and unless we mistake, it will give some the impression that the book is merely a Publisher's book, made to sell in the Burns' festival season of the year. The illustrations illustrating the text are for the most part excellently selected and executed; and the engraved frontispiece is admirable. The Carters have never published a book that has fallen in our way, of more real merit, as they have now published one more beautiful and complete in its mechanical execution. It is in all respects an admirable volume for a holiday giftbook, while its intrinsic merit and beauty will cause it to be prized long after the present holiday season has placed its predecessors. Any drawing room in the land will be graced by its presence.

Lucy Herbert; or the Little Girl who would have an Dimension. By Evelin. With eight engravings. Boston: Gould & Lincoln; Munroe & Co. 1853.

"A pleasing and instructive Child's Story" is here simply, and appropriately told; and any parent may give it to the little girl who makes his heart sing with the melody of her "Papa," without the risk of corrupting her thoughts by impure teachings, or of bewildering her imagination with fairy tales, or of inflaming her desires after fashion and folly. The spirit of the little book is affectionate and earnest, and its general impression is a useful and happy one.

The engravings are not the best part of the book, but they will answer in lack of better.

Philosophy in Sport made Science in Earnest. Eighth edition; revised and enlarged. New York: Clark, Austin & Smith, 3 Park Row. 1851.

In this volume, under the guise of a beautiful and vivacious dialogue, the leading facts and principles of natural philosophy are explained in connection with the toys and sports of boyhood. The book requires that some progress be made in the study of natural philosophy from the text books of the science, in order that its sportive illustrations may be rightly appreciated. It is not a book for very young persons; but for that large class between twelve and sixteen who are just beginning the study of physical science at school, it will serve to enliven the details of study, and to blend study and play harmoniously together.

Endless Amusement; A Collection of nearly 400 Entertaining Experiments in various branches of Science; including Acoustics, Arithmetic, Chemistry, Electricity, Hydraulics, Hydrostatics, Magnetism, Mechanics, Optics; Wonders of the Air-Pump; All the popular tricks and changes of the cards, &c. To which is added a Complete System of Pyrotechny, or the Art of making Fire-works. The whole so clearly explained as to be within the reach of the most limited capacity. With illustrations. New-York: Clark, Austin & Smith.

The running title of this book, "Endless Amusement," hardly conveys an idea of its character; for though its contents will furnish quite a fund of entertainment to an inquisitive and inventive mind, it is rather a book of instruction than a book of fun. Like the preceding volume it will possess a charm for a family whose juveniles are just entering upon the study of philosophy. The ample title-page sufficiently unfolds its character. It is a mistake however, to suppose that the explanations here given of scientific phenomena, are "within the reach of the most limited capacity." Take this as a specimen: Saltpeter being the principal ingredient in fire-works, and a volatile body by reason of its aqueous and aerial parts, is easily rarified by fire." "Charcoal is a preservative, by which the saltpeter and brimstone are made into gunpowder, by preventing the sulphur from suffocating the strong and windy exhalation of the nitor."

After this what boy of ten years cannot make gunpowder, scientifically? The writer might have made some of his statements more intelligible to the young and uneducated, by adopting more of the style of the "Evenings at Home," which so fascinated our youthful fancy. But after all, it is idle to attempt to bring down all philosophy to the comprehension of children. They must grow to it, and when they have grown to it and are interested in the study of natural philosophy, and other physical sciences, then these experiments may indeed afford their endless amusement.

Stories from the History of the Jews, Giving an Account of their Writings Related by Josephus; with additional facts from Later Jewish History. Adapted for Young Persons. With twenty-four engravings. New York: C. S. Francis & Co., 252 Broadway.

This is a particularly nice volume for a holiday gift to the young. Who does not remember, with what avidity in childhood he pored over an old quarto or folio copy of Josephus, with its rude pictures, and tried to fathom the lumbering narrative of the Jewish war? Here is the gist of the whole story told in simple words, and enlivened by the conversational style between the intelligent and communicative Aunt Jane and her bright inquisitive niece. We do not know of a better book on a most important era of political and religious history, to be put into the hands of the young.

The engravings are numerous and well-executed.

An Index to Periodical Literature. By Wm. Fred. Poole, A.M., Librarian of the Boston Mercantile Library Association. New York: Charles B. Norton, 71 Chambers-street.

Most valuable men are these librarians. Our friend Forbes of the "Society Library," from his well-stored memory, has spared us many an hour of unprofitable poring over catalogues and indexes, in quest of an article on a given topic. We have learned to rely upon him as a speaking catalogue—but then we can't always find him at hand; and we sometimes go the Library only to receive a negative to all our inquiries. What every student feels the want of, and has in some measure attempted for himself, Mr. Poole has here furnished to hand, in an index which is a useful *for* reference to periodical literature as is the Concordance to the Bible or to Shakespeare.

Mr. Poole's selection is from a wide range of Standard Periodical Literature—which, however, might be increased with advantage—and his classification is made with judgment and skill. He has had much experience in this department of literature. In the brief time that the work has been upon our table we have found it of essential service. It is printed in beautiful style. No library and no scholar should be without it.

A Baptist Church, the Christian's Home. By Robert T. Middlebrook, Author of "A Peculiar Baptist Church no home for a Baptist," &c. New York: Edward H. Fletcher.

The title of this book is somewhat arrogant, as well as wholly sectarian. Yet with the exception of the title-page and an argument to prove that *baptism* means *immersion*, there is little in it which might not be taken as a pretty good representation of Congregationalism. We observe that almost every author quoted in the chapter on "Baptist Church Principles," is a Congregationalist.

Hufeland's Art of Prolonging Life. Edited by Erasmus Wilson, F.R.S. Boston: Ticknor, Reed and Fields. 1854.

This is a most curious and instructive book in the historical branch of the subject it abounds in facts illustrative of the principles by which longevity may be attained, and in the result of past it gives many hints and precepts well worth regarding, whether life be long or short. The moral tone and influence of the book are as wholesome as its physical laws are wise and sound.

The Czar and Sultan; or Nicholas and Abdul Medjid; their private lives and public actions. By Adrian Gilpin. To which is added, The Turks in Europe: their rise and decadence. By Francis Burret. New York: Harper & Brothers.

This little book, of no great pretension, is accordingly convenient for the use of those who wish to read intelligently the news that is now coming by every steamer from the old world. Although the two parts of it are from different authors, both are written in a spirited and effective style.

Forrester's Boys' and Girls' Magazine, and Companion. Edited by Francis Forrester.

We have often called attention to the merits of *Forrester's Magazine*, excellent in story, in instruction, in illustration, in all the attractions desirable in a juvenile periodical. This volume consists of the first six numbers for the current year, neatly bound.

Funeral Hymn.

BY GEO. P. MORRIS.

I.

"Man dieth and wasteth away,
And where is he?"—Hark! from the skies
I hear a solemn voice reply,
"The spirit of man never dies."
His body, which came from the earth,
Must mingle again with the soil;
But his soul, which is heaven for his birth,
Returns to the bosom of God"

II.

No terror has death, or the grave,
To those who believe in the Lord—
We know the Redeemer can save,
And lean on his rod for his word;
While ashes to ashes, and dust
We give unto dust, in our gloom,
The light of salvation, we trust,
Is hung like a lamp in the tomb.

III.

The sky will be rent as a scroll—
The earth, wrapped in flames, will expire;
But, freed from all strickles, the soul
Will rise in the midst of the fire.
Then, brothers, mourn not for the dead,
Who rest from their labors, forgiven:
Learn this from your Bible instead,
The grave is the gateway to heaven.

IV.

O Lord God Almighty! to Thee
We turn as our solace above;
The waters may fail from the sea,
But not from Thy fountains of love:
Oh, teach us Thy will to resign,
And sing with one heart and accord,
"He gave and He taketh away,
And praised be the name of the Lord!"

For the Independent.

THE FIRST LIE.

"Repentance—'tis to leave
The sins we loved before,
And show that we in earnest grieve,
By doing so no more."

In a dimly-lighted room, one winter evening, sat a poor widow with her eldest daughter, busily plying the needle in finishing off some work which was to be carried to their employer early in the morning.

As they were thus engaged, a little girl of some six summers, the pet of the household, who had been playing by herself, as long as she could see by the light of the fire, stole up cautiously to her mother, and in diffident and trembling tones, fearing her request might not be granted, asked permission to have one of the lamps upon the table to light up her play-corner. The mother longed to make her dear little girl happy, by yielding to her simple request, but, as the sight of unfinished work reminded her of the necessity of its completion that night, she was forced to deny what otherwise would have been a pleasure to grant. The refusal, though uttered in the gentlest tones, had not the effect upon this little girl's mind it ought to have had, and instead of her being pleasant and feeling her dear mamma knew what was best after all, her looks portrayed feelings within of anger and impatience.

Not many moments afterward as they were still pursuing their evening's occupation, one of the lamps, was upset, and the mother caught up the work just in time to prevent its complete saturation with oil. Her astonishment and grief were great as she suspected it must have been her little Katy's doings. Not wishing, however, to charge her with it, without evidence that she was the guilty one, she turned round and mildly said to the eldest child,—"Mary, my dear, do you know how this was done?"—to which question she received a reply in the negative. Then turning to Katy, asked and received the same answer. Oh, how grieved she felt, knowing that a lie rested between those dear ones before her. A sad moment for a mother's heart! It was far more important, she thought, to ascertain the exact truth in reference to this affair, even if she thereby lost the whole evening, and should be unable to finish the work she had been toiling so hard to complete.

After a few moments' silent thought, she laid her work aside, requesting Mary to do the same. She then rose and went to the farthest corner of the room, and took from the top of the bureau the old family Bible, thus blessed book, best suited to give instruction in such an emergency. Having seated herself beside her children, she said to them, in a most tender and loving manner, that they had both denied any knowledge of the upsetting of the lamp,—and that she could ascertain the truth only in one way, unless they would make confession. As they both remained silent, she opened to the fifth chapter of Acts, requesting each to read the account of those who were struck dead for lying—adding that she would be able to tell, before they finished the perusal, who the guilty one was. Mary took the Bible from her mother and read slowly, but calmly, through the verses containing the sad history of two persons, visited by God's severest judgment, for one of the greatest of sins, *lying*.

For Katy, the guilty one, now took the Bible from her sister's hands, with feelings that need not, if they could, be described,—and in an apparently composed tone commenced to read the same verses. Her agitation increased with every word she gave utterance to, and unable any longer to restrain her feelings, burst into tears, saying—"Oh mother, mother, I cannot read the rest of that chapter; it was *I* who took the lie; *I* upset the lamp, and am afraid God will treat me as he did Ananias and Sapphira." The fond mother's heart was touched—she had seen the struggling within to appear outwardly calm and innocent, and her eye, as a mother's can most always, detected the suppressed heavings of that little one, as she endeavored to read on without faltering.

Then, in that moment, when an impression could so easily be made on her young heart, the mother pointed her to that Being, though offended God—telling her how ready he was to forgive her if with penitence for the past she would determine hereafter to be truthful. She could not withdraw her requirement to read through the remaining verses in that chapter, but if she desired before reading farther, to step into her bed room and ask God's pardon for her sin, she might do so, as she would feel happier in reading the concluding verses, knowing she not only had asked, but obtained the blessing of forgiveness. She quickly complied with her mother's suggestion, as her heart was overflowing with sorrow—as she felt she had done wrong—not only had sinned against her earthly parent, but, against her heavenly one, and thus bitterly grieving she longed for forgiveness. Not a moment did she hesitate, but quickly withdrew to relieve, her, sad, and burdened heart. Imagine that mother's feelings, while hearing the sobs of her dear child, who now on her bended knees was pleading for mercy from Him whose ear is ever open to hear the penitential cry, and whose arms are ever extended to receive the wanderer back to his fold. Who have not had in their own experience similar feelings in regard to their own wrong doings in the sight of an offended God! Happy are they who have imitated the example of little Katy, who, when they have erred from paths of rectitude, have with penitence like her retraced their steps.

In a few moments this dear little child returned, and, taking the Bible finished the chapter. Joy and happiness were now restored—the mother, if possible, the happiest of the two. O, what a lesson was taught little Katy! One which in after years she often alluded to, as making a deep and impression on her young mind than anything else could possibly have done. Her mother has repeatedly said that this was the *first lie*, and she believed the *last* she ever gave utterance to. Oh that every parent, when their little ones stray into paths of sin, would imitate the example of this mother—take the Word of God, and follow its inspired teachings, instead of hastily reproving and correcting them. How much better is it thus to direct the erring and sinful to apply for forgiveness to Him who loves little children, and who is even more ready than earthly parents are, to hear and ... their child like petition.—Alice Linden.

PROSPECTUS
OF
THE INDEPENDENT.
VOLUME SIXTH.—1854.

THIS well-known and widely-circulated Journal, conducted by Pastors of Congregational churches in New York and vicinity, has nearly completed its fifth year.

In addition to the regular editorial corps, Rev. G. B. Cheever, D.D., (C.) Rev. Henry Ward Beecher, (p.) Mrs. Harriet E. Beecher Stowe (H. E. B.), Rev. C. L. Brace (C. L.) and Miss Mykie, (M. M.), as stated contributors, engage this with weekly, and will be assisted by most able Correspondents at home and abroad, as will also in the power to make this Journal an interesting, RELIABLE and FAMILY PAPER. The Editors are, in truth, *'independent,'* having *full and sole control* of the columns of the paper.

TERMS—*Two Dollars per annum, if paid strictly in advance.*

☞ Clergymen and Postmasters are authorized Agents, and are solicited to engage in the work of obtaining subscribers.—Fifty Cents commission on each new subscriber will be allowed them.

Any person wishing to subscribe, will please enclose in an envelope TWO DOLLARS and address,

Publisher of The Independent, No. 10 Spruce-st., New York,

prepaying postage, and money so sent will be considered at our risk. Subscriptions forwarded before the 1st of January next, will entitle subscribers to the remaining numbers of the present volume, free of charge.

The paper will be sent in exchange for one year to any newspaper or monthly periodical that will publish this Prospectus, including this notice.

New York, Dec. 1st, 1853. 281-tf

BOOKS FOR THE HOLIDAYS.

WINTER IN SPITZBERGEN: A Book for Youth. By Rev. C. Hildreth.
THE FINLAND FAMILY; or, Fidelis taken for Facts. By Mrs. Sarah Scrimgeour.
THE BOOK OF POETRY, for Children and Youth. With an Introduction, by T. Edwards, D.D.
STORIES OF ROME. By W. Bond.
HEROES OF PURITAN TIMES. By John Stoughton.
DR. JOSEPH ALDEN'S JUVENILES.
SOVEREIGNS OF THE BIBLE. By Mrs. E. R. Steele. Large, illustrated, and one of the most attractive books for Youth in the market.
A NEW MEMOIR OF HANNAH MORE. By Mrs. H. C. Knight. Completes the only presentation of Mrs. More's character there is to be found.
THE YOUNG LADY'S GUIDE to Excellence of Character. By Harvey Newcomb. A work that has no superior of the kind.
THE WORLD'S LACONICS; or, The Best Thoughts of the Best Authors. With an Introduction, by William B. Sprague, D.D.

The above Popular works are generally illustrated, and bound in various styles of attractive binding. They all have strong claims to literary as well as moral excellence.

☞ In addition to the above we offer a good assortment of books of a new character in the Juvenile line, bound in various styles, together with Illustrated Works in Standard and Miscellaneous Literature.

J. S. & C. ADAMS,
Union Church Chapel.

THE NEW HYDROPATHIC COOK BOOK,
WITH THREE HUNDRED RECIPES FOR COOKING,
on Hygeiste Principles, containing also a Philosophical Exposition of the Relations of Food to Health: the Chemical Elements and Proximate Constitution of Alimentary Principles; the Nutritive Properties of all kinds of Aliments; the Relative Value of Vegetable and Animal Diet, &c. &c. By R. T. Trall, M.D. With One Hundred Illustrative Engravings. 1 volume 12mo. Price, delivered free, 87 cents.
Published by FOWLER & WELLS,
131 Nassau street, New York.
Postage: 142 Washington street, Philadelphia: 231 Arch-street. 283-4t

JOHN BUNYAN STILL LIVES!
THE GREAT AMERICAN PICTURE.
THE ENTIRE AND INIMITABLE ALLEGORY OF THE
PILGRIM'S PROGRESS,
In one Picture, 24 by 36 inches, beautifully engraved on Steel, by Andrews, containing 280 human figures, besides all the scenes through which Christian passes, on his journey from the City of Destruction to the Celestial City, so vividly portrayed by Bunyan. Every Christian family should have this splendid production of human genius.
Testimonials of the strongest character, too numerous to publish, have been received by the publishers from the most distinguished men of England and America.
JOHN F. JEWETT & CO., Boston.
JEWETT, PROCTOR & WORTHINGTON,
Cleveland, Ohio.
283-4t

BIBLIOTHECA SACRA AND BIBLICAL REPOSITORY.
THE ELEVENTH VOLUME of this work will commence January 1, 1854.
The profit of stability and learning, this Quarterly is second to no other. It is adapted to the wants of Min sters and intelligent Laymen of the Christian denominations. It will be conducted by the same Editors as during the past year, with the addition of a distinguished English Divine.
Terms, $3.00 per annum in advance, or $4.00 if payment be delayed. Postage, 6 cents per number to any part of the United States.
Orders may be addressed to DUTTON & PICK, New Haven, and MASON BROTHERS, New York publishers. 281-tf

HENRY WARD BEECHER
A MAGNIFICENT PORTRAIT of Henry Ward Beecher, engraved in the first style of art, by John C. Buttre, from the celebrated picture by Thos. Hicks, Esq., N. A.
Size of print, 17½ by 13½. Price, $3.
Forwarded to the country, by remitting $4 can have it forwarded free of expense. Agents wanted in all parts of the country. JOHN C. McRAE, 75 Chambers-st.
Abbreviated Opinions of the Press.
"It is an excellent as well as an fine picture, and presents the celebrated preacher to the life."—*Evening Mirror.*
"Mr. Beecher has numerous friends and admirers will be glad to procure so good and striking a likeness of the rare genius of art it is above all praise."—*Sun—Sunday Mercury.*
"It is really one of the most pleasing portraits of its style for a long time: the character and expression are life like."—*Sunday Times.* 281-4t

AGENTS WANTED.
A LARGE NUMBER OF AGENTS WANTED, to circulate the CHRISTIAN DIADEM for 1854, a beautiful Book Magazine for all denominations, elegantly illustrated, and so suit the bound volumes, designed for Parlor and Gift stocks, for all seasons, affording at once both work and profitable employment.
Now is the time to secure a district or canvass. Address, with references, J. PATTEN HATCH,
281-4t 10 Spruce-street, New York.

TEMPERANCE DOCUMENT.
AN APPEAL TO THE PEOPLE, from well authenticated Records of the MAINE LAW. By the Executive Committee of the American Temperance Union. 8pp. 24 pp. For sale at the Office, 161 and 163 Nassau street, 50 a thousand. Also, a great variety of MAINE LAW TRACTS, $2 50 per thousand. 262-3t

BOOKS! BOOKS!!
BEAUTIFUL GIFT BOOKS for the SEASON.
FOR ALL AGES.
OAK STREET CORNER. A Book for Young Men.
THE RIGHT AND WRONG WAY. Illustrating the History of Two Families.
BITTERLY AFFECTION. A Story of Domestic Life.
THE FIRST TRIAL. A Tale of Mystery. A story required to work on the Sabbath, but refuses. His prosperity in consequence.
RUSH NOT THE HASTY, AND HAUGHTY THE RADIANT-BOY. A story in verse, illustrating the character of each.
ADALINE GREEN; or, The Praying Girl. Story of a little girl of remarkable piety.
THE PINS HAT. Story especially for girls.
THE BEAUTIFUL GARMENT. Beautiful stories for little girls.
IMPORTANT DECISION. Results of a Revival of Religion in a Female Boarding School.
THE TEACHINGS OF NATURE. A Book of Poetry, drawn from Every-day Scenes.
THE USEFUL LITTLE GIRL. A Beautiful Story for Little Girls.
STORY OF HIMSELF, BY PETER THE POOR BOY. Illustrating the Christian hope.
LITTLE JOANS. A book for parents and children.
UNCLE ROLAND AND MARY. A History of a New England family.
THE LITTLE LAMB; or, Virtue Rewarded. From the German.
THE AGED PILGRIM: Designed for the Comfort and Spiritual Improvement of Aged Christians.
COUNSELS TO YOUNG MEN. A most valuable and useful book.
THE TWINS. In Two Parts: 1st, The Twin Brothers; 2d, The Two Sisters. A remarkable interesting volume.
ARTHUR HAMILTON AND HIS DOG. History of a poor but pious family. A lovely little volume.
BENJAMIN, THE TEMPERANCE BOY. Showing how Intemperance may be prevented in Temperance families.
RECOLLECTIONS OF MY SIX TEACHERS. This book is indeed and particularly for young Americans.
LETTERS TO MY SIX SONS. Letters addressed to a class of Young Misses, while separated from them.
THREADS OF GOLD. A collection of stories to illustrate important subjects in the Sunday School.
PILGRIMAGE OF THE PILGRIMS; or, A Grandfather's Story of the First Settlers of New England.
FEMALE INFLUENCE; or, The Temperance Girl.
SKETCHES OF GOOD DADS. These sketches are beautifully drawn and pencilled with great accuracy and power.
WHISPERS AND WISHES. Likeness as a New Year's Gift.
LOUISE MERTON. An account of the formation of a Juvenile Sewing Society, &c.
THANKSGIVING SIGHTS. Delightful stories for the Children about Thanksgiving and Christmas.
SLACK AND READY. A fine tale book for boys.
BEACON LIGHTS AND BECKONINGS. This is also just the book for boys.
THE LOST SCENES. A New Year's Gift.
THE CHARACTER OF CHRIST. A work of thought and principle.
RELIGION AS IT SHOULD BE. Illustrated with remarkable experience and triumphant death of Ann Elmer Peck.
COUSIN MARY'S LETTERS. A series of letters for boys and girls.
THE ARMIA WITH BANNERS. Scenes of deep interest are described and illustrated. This book is particularly adapted to boys and young men.
FRIENDLY WORDS; or, A Few Thoughts for the Thoughtless. A good book to put into the hands of youth, in a season of religious interest.
WILLOW LEAVES. A collection of short pieces, by various authors, in prose and poetry, upon the death of children.
THE EDDEY DAUGHTER. This volume consists of the memoirs of a remarkable child, who died at the age of 12.
A PILGRIM OF SIXTY YEARS. This is a Memoir of Mrs. Abigail Bailey. The memoirs and subject are excellent.
SEVEN DISTRICTS ILLUSTRATED. A most useful Centennial Celebration Address.
REMAINS OF MRS. CATHERINE WINSLOW. Mrs. Winslow was a missionary to India. The beautiful Letters from a foreign land breathe a fine Christian spirit.
NEW-ENGLAND REVIVALS. This volume describes revivals of religion in their purest state. It is a volume of great value.
THE NEW YORK OWN GUIDE. A most valuable book for the young. Beautifully illustrated.
THE VOYAGE OF LIFE. Illustrating Cole's celebrated Allegorical paintings, of Childhood, Youth, Manhood, Old Age. From beautiful steel engravings.
HOLIDAY TREASURE. Twenty-six stories, and illustrated with twenty-six beautiful wood engravings.
HOLIDAY A B C BOOK. A beautiful book for little children.
TRUE AND FALSE COURAGE. Forcibly and faithfully illustrated.
THE LIFE OF JESUS. A beautiful biography of our Savior, and elegantly illustrated. Just the book for little children.
THE CHILD'S WORK AND WORTH. Four new stories. A beautiful set of books for the young. Full of illustrations.
THE CHIEF FATHERS OF NEW ENGLAND. Six volumes. A valuable present for your Pastor, or to any good person or family.
NONANTUM AND NATICK. This volume gives the history of the Christian Indians of Natick, from 1646 to 1698. It is beautifully illustrated, and full of interest.
THE LITTLE BOYS' AND GIRLS' LIBRARY, would make a valuable Christmas or New Year's present to the little folks.
☞ The above are but a small part of the Society's publications. For sale by
MASSACHUSETTS SABBATH SCHOOL SOCIETY,
C. D. DEAN, Treasurer, 13 Cornhill.
For sale by M. W. DODD.
281-4t

BOOKS FOR THE HOLIDAY SEASON.
A. D. F. RANDOLPH, 683 BROADWAY, upper corner of Amity-street, invites attention to his large assortment of
RELIGIOUS, JUVENILE, & JUVENILE
BOOKS,
suitable for GIFTS at the approaching Holiday Season, comprising
THE NEW ILLUSTRATED WORKS—
THE HOMES OF AMERICAN STATESMEN.
AUTUMN LEAVES. By Mrs. Kirkland.
THE POETRY OF THE YEAR. 4to.
THE PARABLES OF OUR LORD. Folio.
PILGRIMAGE TO ENGLISH SHRINES
THE WOMEN OF AMERICA, during the times of struggle.
THE POETS OF THE WOODS.
THE AMERICAN ARCHIPELAGO PORTFOLIO.
THE BOOK OF BRITISH BALLADS.
MOREE'S POETICAL WORKS.
TURNER'S RIVERS OF FRANCE.
FLOWERS FROM STRATFORD-ON-AVON, &c. &c.
All of the above in various styles of binding, and at various prices.

Elegant Editions of the Poets,
Illustrated in Gilt and Library Binding.

The complete Poetical Works of—		
Milton,	Coleridge,	Longfellow,
Wordsworth,	Coleridge,	Bryant,
Southey,	Hood,	Willis,
Scott,	Herbert,	Halleck,
Byron,	Keats,	Sprague,
Campbell,	Gray,	Dana, &c.

Also, the various editions of Selections from the British and American Poets, elegantly bound in all the most desirable bindings.
RELIGIOUS AND STANDARD BOOKS, in calf and sheep, of every description—
Taylor's Holy Living and Dying, | Chevere's Works,
Boston's Fourfold State, | Dodridge's Rise and Progress,
Memoirs of Fox and the Halls, | Christian Retirement,
Calvin, | Baxter's Saints' Rest,
Bishop Hilson's Sacra Privata, | Hyde's Works,
A Kempis' Imitation of Christ, | Lyon's Christian Titles,
Lectures, | Leaves from the Diary of Christian Life,
Williams's Lectures, | Dodridge's Rise and Progress,
Alexander's Consolation, | &c. &c. &c.

Also, a large assortment of Books in the department of Religious Literature, in cloth and calf, Published by
BIBLES AND PRAYER-BOOKS. A complete assortment, in every kind, from the Oxford and Cambridge Presses of the Bible and the Standard Edition of the Book of Common Prayer, in a great variety of rich morocco and velvet bindings.
Also, a large assortment of BIBLES, BOOKS, in very great variety, embracing the publishi ns of
THE AMERICAN SUNDAY-SCHOOL UNION,
CARTER & BROTHERS,
AMERICAN TRACT SOCIETY,
CHARLES SCRIBNER,
THE PRESBYTERIAN BOARD OF PUBLICATION.
And large selections from the Catalogues of various Publishers.
In making selection is invited to the selection of the stock, which has been made with great care, and is designed to embrace all the old and new books of an unexceptionable character.
FANCY AND USEFUL ARTICLES, embracing an assortment of Writing Desks, Dressing Cases, Portfolios, Lady's Reticules, Pocket Cutlery, Porte Monnaies, &c. &c.
All the above are sold at *dozen trade prices.*
Catalogues furnished on application.
A. D. F. RANDOLPH,
683 BROADWAY,
Upper corner of Amity street.

COOKS FOR HOLIDAY GIFTS.
JUST PUBLISHED, by the AMERICAN TRACT SOCIETY:—
LADY HUNTINGTON AND HER FRIENDS. By Mrs. H. C. Knight. With eight engravings on steel, comprising a full, yet interesting sketch of some of the noblest spirits of the last century. 60 cents, 70 gilt.
THE FAMILY BIBLE. Vol. I.—Genesis to Job. 75 cents. $1 gilt. *New Testament*, 40 cents, 50 cents gilt. With brief notes, giving the result of investigati ns and practical inferences. Specially adapted for use in Family Worship.
LIFE OF REV. PHILIP HENRY. A man of deep piety, and of great usefulness. 60 cents gilt.
CHRISTIAN PROGRESS. By Rev. John Angell James. 25 cents, 38 cents gilt.
MRS. MARTHA SHERMAN, of Surrey Chapel, London. 20 cents, 40 cents gilt.
WILLIAM TUTTLE, the Self-Made Man and Consistent Christian. 20 cents, 40 cents gilt.
Books for Children, beautifully illustrated, &c.
D'AUBIGNE'S HISTORY, including Vol V., just issued. $2 25, $3 25 gilt.
SCRIPTURE BIOGRAPHY. Old Testament, complete in 10 vols. $7 50 per set.
HANNAH MORE'S REPOSITORY TRACTS. 8 vols., 52 original engravings. $1 50, $2 25 gilt.
PILGRIM'S PROGRESS. Splendidly illustrated edition. $1, $1 50, $2.
Published by TOWNSEND & WELLS,
131 Nassau street, New York.
Postage: 142 Washington street, Philadelphia: 231 Arch-street. 283-4t

CONGREGATIONAL CHURCH MUSIC.
A BOOK FOR THE PEOPLE.
A COLLECTION OF TUNES AND HYMNS will be published August 1, December, embracing—
"CONGREGATIONAL CHURCH MUSIC; with 150 Psalms and Hymns, from the Collection of the General Association of Connecticut."
It has